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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A CALL TO PRAYER

I ASK the men and women of the Universalist Church to join in prayer to Almighty God for His blessing upon the Five Year Campaign in which we now are engaged—that we may be unselfish, patient, persistent, courageous, and hopeful, that we may have a clearer vision of our objectives and more faith in our ability to realize them.

Especially do I ask all to pray daily that we may have in us the mind and spirit of Jesus Christ.

No church work can succeed without prayer. No real vital work can fail if sustained by "effectual fervent prayer."

In our Sunday services, in our daily devotions, and as we go about our work, let our hearts go up to God our Father, for wisdom, for strength, for victory.

John Smith Lowe,
General Superintendent.

* *

THE GOLDEN RULE FUND

NO name has been selected for the new service fund, and therefore we go on using various names, trusting that the survival of the fittest may settle the matter for the committee before they come together.

We have used "Universalist Service Fund," "Christian Service Fund," "New Million Dollar Fund," and "World Service Fund." Judge Hill urged the Board to adopt "Golden Rule Fund."

There may be uncertainty as to the exact name; there is no uncertainty about the thing itself. It is the biggest and the best thing that we have ever decided to do. It is the most unselfish. It is therefore the most Christian. As we look out over this changing world, note its opportunities for service, see the far-flung line of the forces of the Lord, and the isolated detachments here and there struggling with the most vital tasks, a deep feeling of thanksgiving comes over us that Universalists have been stirred to take a greater part in this work.

As we read the letters coming into Universalist Headquarters from men of differing faiths praising us far beyond our deserts for our "bigness," "breadth," "wisdom," and "true Christianity," we are even more thankful that we have started work at once with the money already paid in.

It chagrins us a little to realize that it should be considered so great a thing for a Church to help churches and causes outside the denominational fold. It inspires us to think that the gesture of friendliness and helpfulness is understood and meets with such a friendly, helpful response.

The Fund is coming into being because we realize better the need of mankind and the obligation to serve in larger ways than we have.

The main product of all the effort of the Golden Rule Fund will be the doing of the work of Christ without regard to sect, race or creed.

A blessed by-product which already we see emerging is a new and blessed spirit of Christian unity.

We have been saying for a long time that if only we could get together, we could work together.

Now we are beginning to see that if we have sense enough to work together, inevitably we will get together.

Let us forget to wonder whether anybody is ever coming over to join us or we are ever going to join anybody else, and keep our eyes steadily on our objectives—"preach the gospel to the poor, heal the broken-hearted, preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, and preach the acceptable year of the Lord."

* *

THE FORT SNELLING CHAPEL

OUR readers will recall that at the meeting of the Board of Trustees in New York following the Laymen's Dinner, two appropriations were made to the Federal Council of the Churches of Christ in America: one of $7,000 for the work of their Industrial Commission, and the other of $1,000 toward a fund for the building of a chapel at Fort Snelling.

We have described the impression made by the first of these contributions. The following letters show the good done by the second contribution:

Minneapolis, Minn.
Feb. 4, 1925.

Rev. Roger F. Etz,
Boston, Mass.

My dear Mr. Etz:

It was with a feeling of deep gratitude to the Universalist General Convention that I received from the hands of Dr. Shutter your check for $1,000 for the Fort Snelling Chapel fund. The generosity of your Convention in making this gift is deeply appreciated, and the spirit which prompted the gift is cause for re-

joicing. I am satisfied that when the news of this remarkable contribution from your organization reaches the ears of the people in the Twin Cities, there will be such a quickening of interest and challenge to give that will result in very liberal contributions here for this project.

I hope you will convey to your Board the deepest thanks of the Fort Snelling Chapel committee of which I happen to be chairman. Your action was perfectly splendid.

Most sincerely yours,

R. B. Blyth,
Executive Secretary,
Minneapolis Council of Chyrches.

Fort Snelling, Minnesota,
Feb. 4, 1925.

Rev. Roger F. Etz,
Boston, Mass.

My dear Mr. Etz:

At a group meeting of men interested in the Fort Snelling Chapel proposition a few days ago, Dr. Shutter announced the gift of $1,000 from the Universalist Society which I am confident came through the advice, leadership and instrumentality of Mr. Arthur Nash.

Words are almost inadequate for me to express my gratitude and that of the residents of this garrison for the generosity of such a gift.

The vision and real consecration back of the gift is what impresses me most. It is so strange that the Christian conscience of Minnesota residents has not been awakened to this need long ago.

Such a missionary opportunity and moral challenge lying at their very doors has perhaps been too close to make any deep impression.

I am confident that the spirit coming from so far away will do more to awaken an interest here than anything that I could have done or said directly to them. I know that this gift has with it the blessing of God, and I somehow feel that He Himself inspired the givers. My gratitude is most sincere, Mr. Etz, for your interest in this matter and for the interest of your Society. I am

Yours very truly,

Frank C. Rideout,
Chaplain U. S. Army.

* *

BALTO, THE LEAD DOG

THERE are new names this week for our daily hall of fame—short, rugged, odd-sounding names, bringing with them a breath of the frozen North—"Eskimo Pete," "Seppalla," "Olsen," and "Gunnar Kasson," the stout-hearted mushers of Arctic trails who carried diphtheria serum to Nome to combat a threatening epidemic. By night and day, against fierce northwest gales, in blinding snow storms and in a temperature of 30 degrees to 50 degrees below zero, these veterans carried on, doing in five and one-half days what had never before been done in less than nine, and probably saving scores of lives. So fierce was the storm that Gunnar Kasson passed the village where the relay team was to meet him for the last short dash into Nome. He missed the message telling him not to try the dangerous trail under conditions existing. He pushed through as terrible a sixty miles as man has ever faced. Then, when men praised him, he told of the greater feats of the men who had preceded him in the earlier relays and paid his tribute to "Balto—the Lead Dog."

"I couldn't see the trail," said he. "I couldn't even see my dogs, so blinding was the gale. I gave Balto, my lead dog, his head and trusted to him. He never once faltered. It was Balto who led the way—the credit is his. He sniffed the trail in the snow and he kept the direction on the bare ice."

No aeroplane could have survived in that blizzard, there was neither railroad nor motor road, and had there been they would have been blocked. The hope of Nome lay in the simple elemental strength and cunning of man—and where that failed in the greater strength and cunning of his dog.

It is good for us to read such dispatches. It gives us pride as we reflect what man can do face to face with a great emergency.

It makes us humble as we remember that so-called lower animals have something coming to them out of a misty past superior even to the powers of man.

It is a great world we live in. It is a great race to which we belong. And one of the greatest things about it is that every dog and every blade of grass has its part to play.

Balto, the lead dog, kept the trail in the storm.

Some distant cousin of Balto served perhaps in the preparation of the serum which saved the children of Nome.

To all according to their needs. From all according to their strength. It is the great law of the universe for man and dogs alike.

We honor the mushers and the malamutes who consciously or unconsciously did the real things which give significance and glory to existence.

* *

THE MAN IN THE CAVE

DOWN in Kentucky, in a little mountain town, there is being enacted a drama which the whole country is watching with breathless interest and which even remote countries of the world are hearing about.

There is a man eighty feet underground, imprisoned in a cave, and all the forces of a highly organized society are attempting to save him.

He didn't fall into one of the deep pits of the cave, or get hit by a rock, or lose his way and die of hunger. If he had, most of us would never have heard of him. He was caught by a heavy rock which fell so that it gripped him by the foot, without crushing him, and it happened near enough to the entrance so that searchers located him.

There followed eight or ten days of agonized effort to extricate him. There were rescue squads, human chains scooping out mud and dirt by handfuls, food conveyed to him through tubes, electric lighting of the narrow passage, attempts to warm him and ward off pneumonia, cheering messages, success in sight, and then an upheaval from below, a closing of the passage and a new barrier of twenty or thirty feet between the prisoner and his friends. At last they sank a shaft from the surface.

The Governor of the state was represented by the Lieutenant Governor; the National Guard was called out and hurried to the scene; the State Geologist, expert miners from far and near, famous surgeons and doctors—were brought to aid in the work of rescue.

Modern civilized society functions quickly, ef-

ficiently, bravely, unselfishly, in a case of this kind. The thing makes an appeal. It stirs the blood. It is like a cry of "fire," or "lost child," or "man drowning." The natural impulse of the normal man or woman is to do something about it, do it quickly, save those in danger—because he sees and understands.

There is coming a time when modern civilized man will respond with equal speed, courage and skill to calls for help less obvious, but just as dramatic and appealing when understood. They are not understood now. There is a man in a cave in every town and city in the land, held down by some rock of heredity or environment, sure slowly to starve to death or die of fear and exposure unless helped. The trouble is that except occasionally we do not see him. He has been maimed by an industrial accident, gripped by a tuberculosis germ, married to an insane woman, saddled with an unendurable family load, cursed by a hereditary fear, crowded into a blind alley for a career, branded like Cain by slander, or pilloried because of some new idea.

Indeed, these last cases are the saddest—the man hurrying out of darkness, like Floyd Collins, with a new discovery, with the story of some new wonderful thing he has seen, caught and held by some human prejudice hard as rock or black and cold as that swelling mud in the Kentucky cave.

We have a long and stirring work ahead of us in the Church of Christ to make men see the tragedy and pathos of some of these other situations and the glory of the work of rescue and prevention.

* *

THE DEAR HEARER MYSTERY

AT last we have discovered that "A Dear Hearer" is the Rev. Herbert W. Horwill of London, who for many months was the English correspondent of the *Universalist Leader*, and who still contributes occasionally to our columns.

To the *Churchman* he has contribted a series of articles on "The American Pulpit," written from the standpoint of a man in the pew, and has signed them "A Dear Hearer."

"The series, which has appeared at intervals during the past two years," says the *Churchman*, "has afforded the editors much amusement through the letters of outraged or mystified or delighted and often humorous correspondents. . . . Many letters have come from clergymen who have asked to be informed if Dear Hearer were in their part of the country and whether there was any real danger of his popping in unannounced. 'I tell you frankly,' wrote one parson, 'I have been working as never before on my sermons for fear of his sudden and secret descent on me.' "

A United States Senator took a hand, protesting against the treatment given a prominent minister, saying he had not himself heard the sermon in question, but had been informed by his wife that it was an excellent discourse.

We ourselves have enjoyed the series. We see no reason why clergymen should be treated differently from other men in matters of criticism. As Mr. Horwill says, "it is unfortunate for them that they should be protected in glass cases from the tonic air of honest and discriminating criticism."

It is rather interesting to learn that Mr. Horwill did a similar series in England without raising any unusual storm. The English clergymen, when they make public addresses, expect the same criticism as statesmen, authors and actors.

The *Churchman* has enlivened its columns and raised the standards of preaching by giving us this brilliant and incisive series.

* *

THE UNIVERSALIST HERALD

THE *Universalist Herald*, the paper of the Southland, reappears under date of Jan. 15. It will be published monthly at $1.00 per year by the Universalist Herald Publishing Company of Canon, Ga. Haynie Summers is editor and business manager. There are vigorous articles by the new editor, by the Rev. George A. Gay, who has just gone to Camp Hill to take the lead in Alabama, and from the Rev. J. M. Rasnake, who is the new leader in Georgia. There is also an interesting sermon abstract from the Rev. Harry L. Canfield. Nearly the whole of the front page is taken up with Dr. Hall's article, "An Interesting Bible Experiment," showing that our Southern brethren agree with us that this is one of the most useful things to print and circulate that we have. The Rev. A. G. Strain contributes effectively as of old, and there is practically an entire page of church news.

We welcome the *Herald* and pray that the sixty-eighth volume just beginning may be one of great usefulness for our entire Church.

* *

A TIP TO EDITORS

THE world is thinking more about religion than about any other topic," said Dr. James L. Barton to the editors and correspondents in attendance upon the Foreign Missions Convention in Washington. "Here we have six thousand people coming together and staying a week to listen to addresses on religion. The greatest concern of religious men is the expansion of religion to all parts of the world. Your readers are more interested in Christian missions in their widest outreach than in any other theme you can discuss."

We believe that Dr. Barton is right, but we believe also that Christian people are interested only when religious journals present things in an interesting way. The majority of us are just beginning to comprehend that the first commandment for the editor is to be interesting and to insist upon "interest" with contributors. This may seem to ignore those other great commands for the journalist, "Be accurate," "Be fearless," "Be kind," "Be thoughtful;" but if a thing is not interesting it will not be read, and if it is not read it might as well not be printed.

We have the most interesting theme to handle in the world.

It will be our own fault if we don't make papers so interesting that the farmer's wife will come down the road to meet the rural mail carrier, and the city man pick up his religious weekly in preference to the highest priced monthlies, quarterlies or weeklies on his library table.

President Coolidge at the Missionary Convention

IT is a pleasure to receive and welcome here the members of this international conference in the interest of Christian missionary work throughout the world. One of the most Christian things I have observed about organized Christianity is the missionary spirit which pervades it. It was this spirit which from the beginning gave to the gospel of Christ its power over the hearts of men. For it is of the essence of Christian ethics and spirituality that those who have once felt their full inspiration are thereafter enlisted in carrying these blessings to all who need them.

Whoever will study that wonderful story of the spread of Christianity throughout the Roman world in the early centuries of our era must get from it a deep conviction of the service which was rendered. In a time when the old pagan systems were breaking down, when civilization was falling into decadence and unspeakable corruption, the Christian faith came, with its new and better conception of life. It revealed a real justice and a real mercy. It brought promise of immortality, a vision of man as the possessor of a soul that should not perish. To a world in which the vast majority were born to lives of hopelessness and misery, it brought realization of a new destiny. The basis of this new concept was brotherhood. Its essence was an unselfishness which, flowering into the wonderful missionary movement of those early centuries, sought to carry the new dispensation to all mankind.

These early Christians, living so near to the time of the apostolic mission, were animated by a zeal and a simple faith which, if they could be revived in all their early power, would bring to our world a great blessing. We have come upon a time which men often compare to the later generations of Roman history. Just as, in that older time, there was need for the spirit of Christianity in the world, so now there is need for a revival of faith, a dedication to the works which that revived faith would show to us as the need of the race, and a renewal of the spirit of brotherhood at all times and in all places.

The Christian nations have become, in an intensely practical as well as a highly spiritual sense, charged with a great trust for civilization. Whatever misgivings we may sometimes feel about their administration of the trust, we can not doubt, as we survey the world, that it has been imposed upon them. They are the custodians of a faith which, despite momentary lapses and some perversions, has on the whole been a continuing inspiration to human betterment. Where it has gone, there the light of a better understanding has shone. There the works of charity, of benevolence, of mutual helpfulness, have prospered. Intolerance has been lessened. Education has been summoned as an ally in the struggle against ignorance and bigotry. Science in a thousand realms, the mechanic arts in all their varied departments, have been laid under contribution to improve the estate of man.

For Christianity, let it be impressed, is a highly practical as well as a profoundly spiritual mode of life. It loses nothing of its spiritual quality because of its practical helpfulness; but it touches all its practical workings with the spirit and purpose of lofty aspiration. Our confidence in it is justified by our knowledge of its accomplishment. Wherever it has been carried and made a force in the affairs of men it has wrought for their good.

But we must recognize also that it has added greatly to the complexity of human life and problems. Its encouragement to education, to knowledge, to scientific advancement, has created new forces in the world. The spirit of our organized, industrialized, machine-made and interrelated world has touched men wherever they live and profoundly affected their modes of life and thought. It has aroused in them new yearnings and new aspirations. It has truly converted this planet into a brotherhood of races and nationalities, interdependent in a thousand ways, tending more and more to develop a common culture, a common thought and purpose toward the great business of living. The problems which in this new order of life present themselves will not be solved except through a greater and constantly greater projection of the spirit of neighborship and co-operation, which is the true basis of the Christian code.

So as the Christian nations have assumed the responsibility for bringing this new and higher civilization in touch with all peoples, so they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianizing. There can be no hesitancy, no cessation of effort. Not only must they go forward with this great task, but they must be sure that they go with the right purposes. They must carry help and real service.

Let us look this part of our problem fairly in the face, and see if we can find what is demanded of us. Not everything that the men of Christian countries have carried to the other peoples of the world has been good and helpful to those who have received it. Our civilization is yet far from perfect. Its aims are liable to much distortion when it comes in contact with peoples not yet equipped through generations of race experience to absorb, to understand, to appreciate it.

One of the greatest things that a missionary movement could do for the less favored communities would be to assure that all who go out from the Christian to the non-Christian communities should carry with them the spirit, the aims, the purposes of true Christianity.

We know that they have not always done this. We know that the missionary movements have repeatedly been hampered, and at times frustrated, because some calling themselves Christians, and assuming to represent Christian civilization, have been actuated by unchristian motives. Those who have been willing to carry the vices of our civilization among the weaker peoples and into the darker places, have often been more successful than those who have sought to implant the virtues.

The Christian Churches and Governments have no greater responsibility than to make sure that the

best and not the worst of which Christian society is capable shall be given to the other peoples. To accomplish this is the dominating purpose of your missionary movement. It is one of the most important, the most absolutely necessary movements in the world to-day. We shall ourselves be the gainers, both spiritually and materially, by our efforts in behalf of those whom we shall thus help.

The early Christians fairly burned with missionary zeal. Our missionary efforts will be the more effective just in proportion as we shall render them in the same spirit of brotherhood and charity which marked the earliest Christian missions.

Such a service as you aspire to do for mankind can be rendered only under the inspiration of a broad and genuine liberalism. It must rest on toleration. It must realize the spirit of brotherhood. And the foundation of all missionary effort abroad must be toleration and brotherhood at home.

The most effective missionary work will be that which seeks to impress itself rather through example in living rightly than through the teaching of precept and creed. The works of charity and benevolence, of education and enlightenment, will best lay the foundation upon which to rear the permanent structure of a spiritual life.

Our liberalism needs to be generous enough to recognize that missionary effort will often build better on foundations already laid than by attempting to substitute a complete new structure of morality, of life and of ethics.

Indeed, those who shall go out from among us carrying the missionary message into the twilight places of the world will there find much that is worthy to be brought back to enrich our ideals and improve our life. They will learn many lessons of industry, of humility, of reverence for parents, of respect for constituted authority, which may quite conceivably become adornments to our own social fabric.

If those who bear our message abroad shall realize and accept the lessons that may be learned from the humbler and simpler peoples they will be the more successful in planting the spiritual truths of Christianity. Beyond that, they will be able to bring back much that will serve us well.

We have not all the wisdom that has been diffused among the sons of men. But we have been greatly favored and have much wherewith to aid those less richly endowed.

A becoming modesty, a discriminating sense of our real opportunities and responsibilities, are altogether to be desired as helps in the great work we wish to do. The missionary effort of the nation can not rise higher than its source. If we expect it to be successful in this field we must provide the correct influence for it at home.

Champe Andrews at the Boston Dinner

I AM glad to be in a country where a snowstorm offers no obstacles to men who've set out to find the Kingdom of God. I come from a land where a snowstorm would break up any meeting, either of saints or sinners.

As I look out over this magnificent audience here to-night, my mind travels back to another meeting that I once attended in this great Commonwealth of Massachusetts, down at Wellesley Hills. There were some five hundred leading bankers, investors, and captains of industry gathered to discuss the subject of Industrial Relations, under the auspices of Roger W. Babson. On the back seat, alone, unacquainted, I sat, and five years ago at that meeting I first saw and first heard of your friend and mine, Arthur Nash. I listened, fascinated, bewildered, and tormented by the message he delivered. It struck a note that I had never heard before. It opened up paths down which my stumbling feet had never trod, it gave glimpses of a vision that my eyes had never seen, and I went away humble and in silence.

And after I had gotten back home, without even so much as having requested the honor of shaking his hand, I said to my brother, "I want to go to Cincinnati"—doubting Thomas that I was, I wanted to see this Golden Rule factory, to see if it was an honest-to-God production unit or if it was just the dream of a madman.

You know the story of my conversion to his idea and my loyalty to his ideal, and now, five years after, I find myself side by side with him, in front of this great audience, and, gentlemen, such is the weakness of human nature that I'm thrilled and pleased in spite of my unworthiness, but, beggar as I am, I am even poor in thanks to honor him as I could wish. Had I not known him and caught a glimpse of his vision, I might still to-day be merely grubbing in a factory without any knowledge of what is astir in the hearts of men. And you men will thank God, as I have thanked Him, for having had the privilege of being awakened to present conditions as he has awakened you to them.

May I ask what are these conditions? Perhaps I can get it over to you in the language of Sir Edward Grey, who recently said that "the condition of the world is an ultimatum to Christianity." If he means by that the true Christianity, I can not follow him; but if he means by that that the condition of the world is an ultimatum to *Christians*, then cheerfully do I give my assent. But not even in silence could I assent to the proposition that Christianity has failed. How can it be said to have failed if what Phillips Brooks said is true, that Christianity had not even been tried, it had had no chance to fail, if what Chesterton said is true, that "Christianity has not been tried and found wanting, it has been found difficult and never tried."

The solemn and tragic truth is, gentlemen, that four times before in the two-thousand-year-old history of the gospel of Christ groups like this and related groups with which it is in touch have tried to reach the same goal, and four times, alas, have they failed. Four times since he ascended from Olivet have great Christian armies been assembled. Four times have great things been done in the name of Christ of which history shall tell until the last syllable of recorded

time. And yet four times have men failed to go all the way to the goal. The armies have faltered, halted, retreated, and failed. Now, by the grace of God, a new army is forming! And may I tell one regiment here to-night, in my stumbling way, of these four tragic yet historic failures of the Christian armies that, like the King of France, marched up the hill only to march down again.

Within a generation after Christ had left this earth, you men know that the gospel was preached in every known tongue of the world. It spread like a prairie fire through Asia Minor and northern Africa. Millions of converts were enrolled under its triumphant banners, and the highest compliment ever paid to Christians was paid to the primitive Christians, in that their enemies and those who were indifferent to them declared they did not have to know by profession of belief that a man was a Christian; they only had to know of his life. And yet, in less than a hundred years after that time, when that imminent second coming of Christ had begun to fade from the vision of the first army of the Lord, their zeal began to wane, and the lights began to dim in the churches, until to-day the religion of Christ is an alien religion in the land that gave it birth, and the religion that reigns there is alien and foreign to the spirit of his teachings. And so the first army failed.

And then Christianity swept on to the other side of the Bosphorus and spread again like wildfire through Spain and France and Belgium and Italy and up around the shores of the Baltic. Again new recruits came to its banners. Again great churches and cathedrals were built by the second army of Christ. Rome locked the early Christians behind the doors of the Coliseum, but after days and nights of agony and suspense the doors were opened and, radiant in their baptism of blood and triumphant in the victory of their faith, that army marched out to greater triumphs than it had ever known. Rome itself bowed the knee to the second army. More recruits and more cathedrals, and the product of that army was the priceless product of sainted lives. It looked as though the second army was going all the way to the goal. And then it halted. The Church preached education, but it left its people in ignorance. The Church practised charity, but it took no steps towards removing the conditions that made charity a necessity. It made great saints, but made poor citizens. It preached a wonderful doctrine for entrance into Heaven, but it never glimpsed the vision of bringing Heaven to earth. And so the second army failed.

Then came a new recruiting under the leadership of Luther. The mighty power of God was in the wave of liberalism the ground swell from which we feel even now. So great was its power that Macaulay tells us that within fifty years the Roman Church could hardly maintain itself on the shores of the Mediterranean. And then it fell to quarreling over doctrines and creeds, and seeking the favors of princes and kings, and after Luther himself said that terror must be struck into the hearts of the common people within fifty years Protestantism could hardly maintain itself on the shores of the Baltic.

And now we come to the present day, and the failure of the fourth great army. May I give you a glimpse of that picture as it was given me in far-off Japan. I stood by the grave of Lao-Tse when the Emperor stood in prayer for the Japanese navy when it was about to go into conflict with the Russian fleet. There in the open air, in the silence of the forest, I saw hundreds of patient Japanese down on their knees praying to their Shinto gods. Walking away from that shrine I talked with a Japanese gentleman, who could speak English almost as well as I could. When he found out whence I came, "Ah," he said, "you are from great America. It would be easy to believe in Christianity if it wasn't for your Christians. It would be easy to believe in the gospel of your Christ if it wasn't for your slums, for your industrial warfare, and for your race hatreds." And then he said to me something that I wonder how many in this audience know—that that pagan government, in that pagan country, hearing of the fame of our wonderful country, in their practical oriental style sent a committee to America to find out what was the secret of the power of Christianity. And they brought back the report: "America leads the world in physical force, in industrial development, but your honorable committee is unable to find any evidence of the influence of the life of Christ on the people as a nation."

Gentlemen, it ill becomes me to toss one word of hostile criticism. It's not a time for recrimination or the bandying of criticism or pointing the finger of scorn at either church or clergy, or saying that any man is holier than his brother. We know what men say in explanation and extenuation of these facts which we know and of which we stand accused.

You know in your hearts and I know in mine what the trouble is. You and I, I more than you perhaps, have taken Christ's name, yet disowned and dishonored him. You and I wear his livery yet have gone surreptitiously into the service of another master, whom he said we could not serve at the same time that we served him. You and I, who wear his uniform, have deserted and are found in the ranks of the enemies of the Kingdom of God. You and I, who have accepted his bounty and lived upon the fulness of his generosity, have denied food to his children who are hungry, and those who are naked we have not clothed. The trouble, gentlemen, does not lie in some far-distant future nor in some forgotten past. The reason that the four great armies have failed is because of the fact that they didn't start with the determination to go all the way with God.

Now, gentlemen, as Woodrow Wilson said in his speech in England, "there is a new spirit astir in the hearts of men." There's a fifth army being recruited.

We hear the magic words, "Fall in!" even as Paul Revere on that midnight ride through Lexington and Concord cried, "Fall in!" And, don't forget, the signal came from a light in the belfry of a church, just as the call for the fifth army now comes from a signal in the belfry of the Universalist Church, among others. That great fifth army will soon hear the great assembly, but not in cathedrals where "through the long drawn aisles and fretted vaults the pealing anthem swells the note of praise." It will be sounded by the bugle call of a militant Christ. That fifth army will soon hear the fife and the drum, and down the street in gallant phalanx it will march, this time in

the divine wisdom of God all the way to the goal. And don't forget this, that just because it has failed four times in the past is one of the reasons why it will not fail now.

We are an army of the rich and the poor, but rich only in the sense that riches are held in trust, and poor only as we are poor from giving of ourselves. This great fifth army that soon is to be on the march has in its ranks men of business. When Christ came to recruit his little band of disciples he selected men of business. They were humble fishermen and tax gatherers under the leadership of a carpenter, and I like to think that he chose them because they knew how to put a thing over and to get it done. That's why you, when you constituted this trusteeship here, chose men of affairs. The fifth army will not be an army of hermits and celibates and monks, soothsayers, and makers of images, but it will be an army of men out to find the Kingdom of God on this earth and out to find it in the most practical and the shortest way.

But what a great chance to enlist and to recruit! We follow not after leaders that are but a memory. We are not followers of a God that never has existed on land or sea. We are not theorists hunting after something that exists only in the mind. This fifth army knows its objective as plainly as we can see the sun rise from the mountaintops. It is going to achieve its objective provided you and I get behind our leaders, behind Mr. Nash, and behind the committee, and follow them. And when you recruit and join in this army, remember you must follow in that path, and follow to succeed.

Far across the sea Christ was born amid the glory of the lilies, as Julia Ward Howe says, and "he died to make men holy." Gentlemen, *let us die to make him free.* Christ to-day is not free. He stands wound in the graveclothes in which ecclesiasticism and dogmas and creeds have bound him, and there, like Lazarus, he waits for the message, "Loose him, and let him go!"

Crusaders, business men, recruits in this modern fifth army of Christ, it is an honor to live for such a cause. It will be a greater honor to serve, and, if needs be, to die for it. For it is a cause to which we can give no half. We must give it all—all—all that we have.

Child Labor Laws

Dorothy Hall

IF the Child Labor Amendment to the Constitution is defeated, as seems likely at the present writing, the energies of everybody interested in child welfare will need to be bent to the tightening up of state laws. And those who have opposed the amendment solely on the grounds that it would be an infringement of states' rights will be under obligation to help in this campaign in order to prove that the states will do for themselves what they refuse to let the Federal Government do for them. The imminent danger is that the defeat of the amendment will result in a laxness of enforcement in the present state laws or even an actual lowering of age limits, restrictions, etc. The business interests which employ 25,000 persons under seventeen years of age in the textile mills of North Carolina, South Carolina and Georgia will use the fact that the people of those states have gone on record as rejecting a federal child labor law to claim the support of public opinion for the laws as they stand. The textile mills of Massachusetts, on the strength of the referendum vote against the amendment, have already introduced into the Massachusetts Senate a bill to amend the present law in order to allow women and children to work in the mills from 7 to 11 p. m. The people, it will be said, have indicated that child labor laws are good enough, or even a little too good, as they are. Just how good are they?

The 1920 census reported 1,060,000 children from ten to fifteen years of age gainfully employed—children under ten, of whom great numbers work in the tenement industries and in agriculture, not being included in the occupational returns. This is a conservative estimate for several reasons: The second federal law regulating child labor was then in force, children spending more than half their time at school are not classified as gainfully employed, and the census was taken in January, when great numbers of children are in school who are employed in agriculture during the warmer seasons of the year. Thousands of children, for instance, are withdrawn from the Philadelphia schools every spring to work in the truck gardens of Delaware and New Jersey.

Every year an immense body of children from fourteen to fifteen years of age, 41,898 in 1922, leave school permanently to go to work. For many of these children the schooling they have managed to acquire has been irregular, as they have worked intermittently all their lives. Only 8 per cent of our children finish high school and only 40 per cent finish the grammar grades. This is not simply unfortunate from an educational point of view, but impractical industrially as well. In one city an investigation showed that workers who had left school at the age of fourteen earned less money in four years than an equal group of children who had left at sixteen had earned in two years. In another it was found that boys who had stayed in school until eighteen were earning at twenty-five almost two and a half times as much as was earned at the same age by boys who had left school at fourteen. It is obvious that economy does not lie along the path of curtailed schooling.

Nor is illiteracy unconnected with child labor. The United States ranks tenth among the civilized nations of the world in its percentage of illiteracy, and the census records show that the proportion of illiteracy in the several states closely parallels the amount of child labor. For example, ten of the states having the highest percentage of illiteracy for the age group ten to fifteen are included in the twelve states having the highest percentage of child labor in the same age group. Furthermore, five states having one-eighth of the total child population from ten to fifteen furnish one-third of all the child laborers in the

United States and one-half of all the child illiterates. The significance of such comparisons is apparent.

Not only is ability stunted when our children leave school to go to work, but juvenile delinquency is increased. A federal report on "Conditions of Women and Child Wage Earners in the United States," shows that children who had been at work were responsible for 62 per cent of the delinquency recorded in the study, whereas non-workers had committed 38 per cent. The Boston Juvenile Court records for 1920 indicate that there are proportionately six times as many working as non-working children among the fourteen and fifteen year old delinquents. This is a good refutation of the theory that children who are gainfully employed are at least kept out of mischief. It has been well said that "not an unoccupied but a well-occupied childhood is the aim of child labor reform."

A great many people who admit that regulation of child labor in industry should be tightened up will deny that agricultural work is harmful. Investigations made by the National Children's Bureau upset this contention. The conditions of child labor in the sugar beet fields, for example, are deplorable. The work is done by family labor; the living and housing conditions are very bad. The Bureau made a study of 2,500 children, more than half of whom were between nine and twelve years of age, and found that from 64 to 85 per cent of them were working nine hours or more a day. The work is extremely tiresome and requires a posture which is injurious. The National Child Labor Committee investigated conditions in Imperial Valley and found children of four and five picking cotton from sunrise to sunset. The older ones picked before school in the morning and in the afternoon returned to the fields to work as long as daylight lasted. Between three and four thousand children between six and sixteen work in the onion fields around Hardin County, Ohio. Such conditions require stringent state laws dealing with the employment of children in agriculture.

Another part of the price we pay for child labor is the death and injury of thousands of children each year in industrial accidents. For the first six months of 1923 in Massachusetts there were 1,343 such accidents occurring to persons under eighteen years of age. From two to three times as many children as adults are killed and injured in proportion to the number employed. Moreover, every year great numbers of children who are physically unfit are allowed to enter occupations which aggravate their condition. By just this much the health of the community is lowered and the mortality rate increased. Until our state laws remove these arcs of the vicious circle they can hardly be considered adequate.

If the amendment is not adopted some other method must be found to overcome the discrepancies between state laws, which work injury to those states with the highest standards and add to the general confusion. New York manufacturers, by shipping work to be done in the tenements over the river to Jersey City and Newark, avoid prosecution in their own state, and the New Jersey authorities can not teach them because they are "out of bounds." This is a fair sample of the interstate traffic in child labor which goes on in many sections of the country and which only something analogous to federal supervision can correct.

If the people of the United States do not want federal regulation of child labor they have a right to reject it. But let them do it with their eyes open, realizing that child labor is not a mere bogy for frightening the sentimental but a very real evil that they must fight with some other weapon after they have thrown away the broadsword of constitutional amendment. For until the thing is put an end to the effects will be felt throughout the entire social and economic structure of the nations. "Child labor," says Fuller in "Child Labor and the Constitution," "not only is, it continues. One million or two million child laborers now—that is bad enough. But though the total number at a given time may be found, each year increases the number who have passed into and through child labor. In this sense, child labor will increase until it is wholly stopped. It will keep adding to society new graduates of child labor, the cheated alumni of that school of lost opportunities and heavy fees."

Our Prayers Together

J. Frank Thompson

Saturday, February 21

My soul thirsteth for God, for the living God; when shall I come and appear before God? Psalm 42 : 2.

Blessed are the pure in heart, for they shall see God. Matt. 5 : 8.

It is a familiar truth that we can comprehend in another only those qualities which we ourselves possess. We can know God only in proportion as we are like Him. We may say that He is just, and merciful, and loving, and think that we have thus pictured Him to our consciousness. But it will be as if a man who was born blind should speak of the splendor of the sunset, or one who has always been deaf should discourse upon the charm of music. Only as we have felt the impulse to care for the helpless and strengthen the weak, and lift up the fallen, and reclaim the erring, can we appreciate the greatness of the Providence that cherishes us. Only as we have learned to forgive injuries, and return good for evil, do we realize that "there's a wideness in God's mercy like the wideness of the sea." Only as our own hearts are pure and loving, can we look up to the face of our Father in heaven, and find it aglow with the beauty and tenderness of an infinite love.

Our Father, we know that when we live upon the lowest plane of our nature our evil thoughts and wrong desires are like the exhalations from a swamp that hide the face of the sun from one who stands

upon its border. Help us to rise above the mists and vapors and reach the spiritual uplands where clear vision shall be possible. May we so live that the reaction of conduct upon character shall increase all the virtues that our souls have inherited from Thee. Thus, as we grow more like Thee day by day, we shall enjoy a fellowship with Thee more intimate and satisfying than the companionship of a child with its earthly parents. We ask it in the name of him who knew Thee best because he was most like Thee. *Amen.*

Sunday, February 22

And the Lord turned again the captivity of Job, when he prayed for his friends; also the Lord gave him twice as much as he had before. Job 42 : 10.

Service to others makes our own hardships easier to bear. In all our experience there are times when our strength and patience are taxed almost to the limit of endurance, and our future prospects afford no hope of relief. But we meet some one whose case is even worse than ours; and in seeking a cure for his troubles we grow forgetful of our own. In trying to revive his hope we renew our own courage. If we succeed in mending his fortunes, life is made brighter for us. Our way may still be rough, but there is a song in the heart that makes the journey less toilsome. The saying, "Save thou another soul and that shall save thine own," is as true of salvation from grief and loneliness as of salvation from sin. This had an example in the case of Harry Lauder, who turned away from the grave of his son to cheer with song and story the boys in the trenches.

We thank Thee, our Father, that our lives are bound together in a community of joy and sorrow; and that just as our wholesome pleasures are increased when shared, so the best cure for our personal griefs is found in doing something to smooth life's pathway for the feet of fellow-travelers and helping them bear their burdens. May we learn and practise the truth that we need never be quite forlorn so long as we are privileged to contribute to the happiness of house mates, friends, and neighbors, and make their joy, through sympathy, our own. *Amen.*

Monday, February 23

And I, if I be lifted up, will draw all men unto me. This he spake signifying what death he should die. John 12 : 32-33.

A truth taught by experience is that adversity often opens a door through which we enter the realm of a larger usefulness. Joseph, sold into slavery, became the adviser of a king and saviour of a nation. Daniel, carried away to Babylon, was more useful to his people than if he had been left in Jerusalem. The martyrdom of Jesus set the seal of sincerity upon a life that has been the greatest force for good in human history.

Other examples have happened elsewhere, and are as providential as if they had occurred in Palestine and been recorded in sacred story. Dante's exile gave the world the greatest poem of the age in which it was written. If Thackeray had kept his modest fortune we might have lost his splendid contribution to English literature. It was after Hawthorne had lost his position in the Custom House that he wrote "The Scarlet Letter," and the volumes that followed. The sweetest songs of Robert Burns were the product of his hard life on the Ayreshire farm. The accident that made Josiah Wedgewood a cripple elevated the manufacture of English pottery to the rank of a fine art. The example of Helen Keller is a better inspiration to other girls than if she had been physically normal.

Help us, O God, that while we gratefully recognize our debt to Thy providence for all our manifest blessings, we may also thank Thee for the many uses which our hardships so often serve. We know that some degree of adverse circumstances is essential to the shaping of our own character, and the power to render a needed service to others. We grow strong by the conquest of obstacles. Had we no afflictions, there would be no need of patience. In the time of sorrow we seek and find resources in Thy spiritual Providence, which are like the revelation and guidance of the nightly stars that we should never see if it were always day. The hope of immortality is the fairest of earth's flowers, but it grows close to the valley of the shadow of death. We are best fitted to help others bear the trials which we ourselves have known. When outward misfortunes visit us, instead of complaining of their hardship, may we ask to what spiritual account we may turn them for ourselves and others. We ask it in the name of him who was a man of sorrows and acquainted with grief; but who was also made perfect through suffering. *Amen.*

Tuesday, February 24

Behold how great a matter a little fire kindleth! James 3 : 5.

It may be that, aside from the strengthening of pernicious habits, much of our evil conduct has no harmful results. The falsehoods that impair our mental integrity may do no harm to those to whom they are told. The coarse words that pollute our lips may fall on heedless ears. Our vicious example may have no power to lessen the virtue of those who come in contact with it. Any of these things is as possible as that a lighted match, dropped in a yard or building littered with inflammable material, may cease to burn before it has reached the ground or floor. But the fact remains that if matches enough are dropped, the premises will eventually be set on fire. In like manner the evil thing that we have often done with no disastrous results, being once more repeated, may inflict immeasurable injury upon other lives, and be fruitful of far-reaching consequences. A single contact with our irreverent attitude toward the sanctities of religion or the standards of social rectitude, may leave an evil stain upon the whiteness of a child's soul, or cause a youth or maiden to turn aside from the road that leads to an honorable manhood or a spotless womanhood, into paths of sin and shame. The idle gossip that we thoughtlessly repeat may sully the reputation of some one toward whom we bear no real malice, or ruin the domestic happiness of those whom we have no desire to injure. All such things are like the reckless dropping of lighted

matches. Some of them will doubtless fall where their flame will be extinguished; but any of them may kindle destructive fires that can not be quenched. We never know how much harm we are doing when we permit ourselves to do what we know to be wrong.

Our Heavenly Father, we are glad to believe that much of our evil conduct fails of that injury to others toward which it tends. It is like wind-blown seeds that lodge upon a rock where they can make no root, or like sparks that fall where is nothing to be burned. But we can not always tell whether this will happen, or whether the evil seeds will bear noxious growths, and the sparks kindle conflagrations. This does not excuse us, since in our choice between right and wrong as we know them we make ourselves responsible for all that follows. Help us so to live that in days to come we may not be tortured with remorse for deeds the nature of which we understood, though their full consequences lay beyond reach of our vision. May no influence that is harmful go forth from our lives, whether it falls powerless or reaches few or many. May we avoid even the appearance of evil lest others be misled thereby. May we radiate only truth and purity and justice and kindness in obedience to him who said, Let your light so shine before men that they may see your good works and glorify your Father in Heaven. We ask it as his disciples and Thy children. *Amen.*

Wednesday, February 25

In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether they shall be alike good. Ecclesiastes 11 : 6.

Since we can not tell which of the good deeds that are sown as seeds in the soil of our circumstances will be quickened and nourished into growth and fruitfulness, and which, save for their effect upon ourselves, are destined to remain barren, it becomes the part of wisdom to make them as numerous as we can, in order that, notwithstanding the many failures from wayside birds, and choking thorns, and shallow soil, our lives may still be rich in harvests of usefulness. Some large degree of excellence is likely to be attained if we try hard enough and long enough. Generous sowing will be rewarded by an ample harvest, however many seeds may fail of fruitfulness.

We know, our Father, that we do not always succeed in the special good we have tried to do. We fail to reach the need we fain would serve. We also know that often, when our only motive for right conduct has been that of loyalty to our right ideals, our words and deeds have strengthened the weak, reclaimed the erring, and comforted the sorrowing. Help us to so live this day, and all days, that some of our words and deeds, in matters great or small, may be as seed sown in good ground, that shall grow and ripen into a harvest of virtue and happiness for other lives. *Amen.*

Thursday, February 26

Ointment and perfumes rejoice the heart; so doth the sweetness of a man's friend by hearty counsel. Proverbs 27 : 9.

Our actual troubles are seldom so serious as we think they are. Most of them can be vanquished by our hope and cheerfulness, as morning mists are dispelled by the rising sun. The chief danger is that we shall make them permanent by yielding to the discouragement which they create. Ceasing to hope, we are frightened by every peril, turned aside by every obstacle, and conquered by the weakest of our foes. Unless we can recover what we have thus lost, disaster is inevitable. And among the aids to such recovery is our fortunate contact with the strong and masterful personality of some one who manifests his sympathy with our misfortunes, not by joining with us in lamenting them, but by facing them with a courage and confidence that renews our own. It is as when Jesus, on the Sea of Galilee, said to the disciples whose terror of the brief but furious tempest gave it its chief power to harm them: "Why are ye so fearful? How is it that ye have so little faith?" We respond, as they did, to the inspiration of a brave heart and resolute will, and so are saved from perishing until the storm has passed and the danger is over. Nothing may have been done to alter our circumstances, but the change in ourselves makes them less harmful and enables the worth and happiness of our life to outlast them. We are chiefly indebted to our friends not for what they do for us, but for what they are to us.

Our Father, we know that we must make our own journey, bear our own burden, and fight our own battle. But we also know that good comradeship makes the long way seem short, and the heavy burden light, and heartens us for the conflict. Therefore we thank Thee for the congenial companionships that enrich our lives and inspire our virtues. We are grateful for our association with those whose faith in us helps us to believe in ourselves, whose confidence is a challenge to us to be worthy of it, and whose inspiring example helps us to every worthy achievement. We are thankful to them; but we thank Thee also, since Thy providence is the fountain of all our blessings, through whatever channel they may enter our lives. May we make some adequate return in that helpfulness to them which is our best service to Thee. *Amen.*

Friday, February 27

And I will give unto thee the keys to the kingdom of heaven. Matt. 16 : 19.

The habit of making God our confidant, of thanking Him for our joys, and looking to Him for strength in trial, patience in adversity, and comfort in sorrow, is a key that unlocks the door to our needed experience of His spiritual providence and fatherly love. Except we obtain entrance to this realm, our lives, however rich in other satisfactions, will still lack that crowning blessedness which results from the supply of our spiritual need. This realm is within reach of every one; but if we are to enter it at will, the key of spiritual sensibility must not only be bestowed, but kept in fitness for its function by constant use. We sometimes complain that, in the time of trial or grief, our prayers are not answered; but if, in the main, our past life has been a prayerless one,

this is not strange. It is as if, seeking to enter some room in our dwelling that we seldom visited, we found the key so rusted that it would not turn in the lock. The promise is that "they who wait on the Lord," instead of seeking His long neglected help in some special need, "shall renew their strength."

O God, we need Thee at all times and in every experience. No joy is complete unless it blossoms into thankfulness, and the best cure of our sorrows is the knowledge that Thou carest for them. The sunshine gladdens us most when it is seen and felt as the light of Thy countenance. The earth and sea and sky are most fair when we recognize their beauty as the gift of Thy love, and in the night watches Thy presence with us is a song in our heart. The green pastures and still waters are most refreshing when Thou dost shepherd us amid their abundance, and we can walk undismayed through the valley of shadows if we know that we are following Thy guidance. In the hour of need may we easily find the path to Thy helpfulness because it is one over which we have daily traveled—as familiar as that which leads to our own door-step. May we live so close to Thee while it is still light, that when the shadows have closed about us we need not grope in the darkness for the touch of Thy hand, and complain that we can not find it. In our spiritual sensibility Thou hast given us the key to the realm of a companionship with Thee that shall satisfy our deepest need. May we keep it fitted for its function by our daily use. So shall we prove ourselves true disciples of him who even on the verge of martyrdom could say, "I am not alone, for the Father is with me." *Amen.*

What Most Impressed Me at the Foreign Missions Convention

John Smith Lowe

"WRITE me a short article on the thing that has struck you most forcibly in this Convention," said the Editor of the *Leader* at the close of the Friday night session of this great gathering. "I can't," was the quick response, "for up to the present moment nothing in particular has hit me hard enough to give me the material for such a contribution."

Don't misunderstand my reply. Everything I had seen and heard thus far had impressed me so profoundly that I couldn't fix upon any one thing that stood out above all the rest. I was over-awed and bewildered. The immensity of the whole affair had thrown me into a state of mental confusion. A Missionary Convention attended at every session, in spite of terribly inclement weather, by six to seven thousand delegates representing most of the Protestant denominations of the United States and Canada, was a new experience. I couldn't take it all in at once. A realizing sense of the tremendous force of the event came to me only by degrees.

The immense auditorium, still unfinished, and open for the first time to a public gathering, with its thousands of seats filled by eager listeners from all over North America, was a sight such as my eyes had never before looked upon. The stage was occupied at all times by a group of men and women from all parts of the earth whose names symbolize great intelligence, remarkable ability, wonderful achievements, international reputation. The voices of the speakers reached the hearers through a cluster of amplifier horns suspended from the ceiling and connected with microphones on top of the speaker's desk. One forenoon the amplifiers went out of commission temporarily while the program was in progress, and for a few moments the speaker's voice was almost completely lost in the vast spaces of the auditorium. Hardly a word was audible to those who were not very close to the platform.

To go into a convention of this kind for the first time in your life is to have a unique experience, to say the least. You are overcome, stunned by the immensity of it, by the significance of it, and by the irresistible force of it. The Editor's quick thrust, however, so characteristic of him, helped to bring me out of the spell that held me and I began to analyze what was taking place about me, while, at the same time, I was attempting to classify and appraise my impressions. "Write about the thing that strikes you most forcibly." The Editor's request haunted me. Everything was sticking out so hard I wondered if, before the session closed, only one thing would hit me hard enough to carry me to a peak of sensation and cause my numberless strong impressions to retreat into the background.

Would anything of the kind happen? That was the question. Nothing of the kind had happened thus far, that much was certain. Could any one event in such a great convention lift me to a mount of transfiguration far above the lofty altitude to which the proceedings as a whole had already elevated me? I was skeptical. Such a climax didn't seem possible. But to my surprise it came at last without warning. At the moment when I least expected it, the thing happened. The flight was sudden and quick and the height attained was dizzy. I shall never forget that moment. There was a spiritual radiance in it that reminded me of the dazzling glory of the sun's gorgeous corona during the period of totality in the recent eclipse of the heavenly orb only a week before.

Looking back upon the incident now I realize that, while it stood out at the time, it was not an isolated event wholly unrelated to all that had preceded it. In reality everything that had preceded was a part of it and had paved the way for it. It came as a natural climax at the end of a great week. Seven thousand human hearts physically close and spiritually at one with your own throbbed in unison as the spell of it swept over the vast audience. I am fully aware of the fact that my use of superlatives in describing what occurred will sound extravagant in cold type, as they are read by those who were at

home or elsewhere many hundreds of miles away from the scene depicted.

Before I tell in detail about the particular thing that did, at last, strike me so forcibly, let me mention several other features of the Convention which influenced me profoundly.

First of all, the caliber, the standing, the scholarship, the knowledge, the accomplishments and experience, of the men and women who served as leaders at the Convention set me to thinking with unusual vigor. They are all people of eminence and distinction. Because of what they are, what they know, and what they have done they command respect and their convictions carry weight. Most of them wear Phi Beta Kappa keys—emblems of exceptional mentality and scholastic attainment. They have devoted a lifetime to careful study, searching investigation and sacrificial service in the mission field. Some of them are preachers and evangelists; some of them are medical missionaries, doctors, surgeons and medical authorities; some of them are educators, presidents of and professors in great colleges and universities all over the world. They have won distinction in their chosen fields of endeavor, but, be it known, they are men and women of the type and capacity of those who become, in other lines of human endeavor, captains of industry, United States Senators, Supreme Court Judges, railroad and bank presidents, government officials and foreign ambassadors.

I went downstairs to the lower floor of the Convention hall where, scattered about on small tables, were numerous volumes of 200, 300, 600 and some of 800 pages, all of them dealing not merely with every phase of modern missionary work but with the social, political, economic, and religious life of all the great peoples of the earth. Many of these books are encyclopedic in character and represent nearly a lifetime of study and research. They are recognized authorities in the field they cover. I glanced at the names of the authors of these volumes and I recognized among them many of the speakers who were heard from the Convention platform day after day.

Now, then, these are the people who tell us that they believe in Christian Missions. They have a right to say such a thing. They know what they are talking about as a result of study and personal experience. Their testimony wins respect from thinking people and it is convincing, not only on account of its intelligent nature, but because it is backed up by the fact that they have given their lives to the cause for which they are pleading when they might have achieved great wealth and fame in other directions.

What right have we, who have never read a single standard book on the subject, who have never conversed with a recognized authority in an effort to get information, who have never visited a single foreign mission and seen it at work, to say we do not believe in foreign missions? What right have we to voice any kind of opinion on a subject about which we know next to nothing?

All the right in the world, perhaps, but do we show good taste, to say nothing of good sense, when we make sweeping and sometimes contemptuous utterances about Christian missionary activity with no authority, except that of complete ignorance of the whole situation, with which to fortify our statements?

In the interest of fair play let us resolve that hereafter we will allow ourselves to be influenced on the subject of Christian Missions only by the testimony of those who are qualified to teach us because they know whereof they speak. Let us vow that henceforth we will either take the trouble to fully inform ourselves on this great theme, that has moved men and women of prodigious mental and spiritual capacity so deeply, before we express an opinion, or else graciously hold our peace and thereby conceal our ignorance. Not until we are fully versed in a particular subject are we justified in passing judgment.

Second, I was greatly impressed with what President Coolidge said in his address of welcome. In substance his message was: We should send only the ablest and best equipped men and women into the foreign mission field. The best is none too good. We should approach the peoples to whom the missionaries go with tact, statesmanship and diplomacy. We should go to them in the spirit of broad-minded religious liberalism. In these distant lands we must build upon the foundations already laid by the native peoples themselves. True though it is that we, as a people, have been specially favored, there is no race of human beings in the world so benighted that we can not find among them certain virtues and characteristics by which we ourselves may profit.

The President's address was replete with straight talk. He did not hesitate to face a great Orthodox gathering and mention religious liberalism by name; neither did he flinch from giving it a word of unqualified endorsement. What he said sounds very much like a gospel with which we are very familiar in the Universalist Church. If our President had been called upon to strike the key-note of the Convention he could not have done a better job.

Now and then, during the Convention sessions, you heard the old-fashioned expressions of fifty years ago and you knew that some of the speakers using them meant by them just what the people did who invented them more than a century back. In the main, however, the lines of thought thrown out were modern and liberal. The idea of going to distant fields of labor for the purpose of snatching a few souls like firebrands from the burning, had no place in the moving impulse of the Convention. For instance, only twice did I hear the phrase "heathen nations." Once it came, thoughtlessly, I think, in a prayer, and again in the address of Arthur Judson Brown, who denounced it as a term of reproach that Christians should never take upon their lips. The whole philosophy of this wonderful meeting was exactly that outlined by President Coolidge. The men of every race and clime are our brothers. They are the children of God. Their needs are the same as our own. We should go to them because our aim is to build the Kingdom of Heaven on earth. We must make all the world into a brotherhood. We must lift the unfortunate of every clime and land out of the darkness of complete ignorance and superstition. We must free from the ravages of frightful but preventable diseases and teach them how to safeguard the health

of their bodies. We must liberate the women and children of benighted lands from the grip of economic and industrial conditions which wreck their health and poison their souls. We must disseminate love and displace the hate that causes nation to rise up against nation. Our social, political and economic problems will never be solved here at home until they have been solved the world over. We can all stand on that platform.

Third, I was much impressed and considerably inspired by the addresses of the Rev. T. Kagawa, a native Japanese missionary and pastor of a slum church in Kobe, Japan. Mr. Kagawa is the son of a wealthy and influential family in Japan, who turned Christian at great cost to himself. He is a gifted young man, a brilliant orator, a lecturer at the Imperial University and the author of several books which have circulated widely in his native land. He was educated in America at Princeton University. The only seat I could get when he spoke was far back in the balcony. I could hear only a part of his address, but I caught snatches of what he said and his peroration, which profoundly impressed the vast throng, came to me clearly. We were instructed that we must not applaud and thereby consume time. We were obedient to this instruction for the most part, but Mr. Kagawa was interrupted several times while he was speaking by both laughter and applause. When he sat down he was given an ovation. His closing words, and he put the whole of his impassioned soul into them, were to the effect that the spirit of Christ means that ultimately we must all be one: one family, one brotherhood, one kingdom of love and spiritual fellowship.

Now for the climax, the thing which struck me so forcibly. I had about given up hope that anything of the kind would happen. It came suddenly and unexpectedly at last, as things of the kind usually do. It happened Sunday night. The auditorium was packed. Two major addresses were on the calendar—one by the Rev. B. F. Goodsell, D. D., of Constantinople, and one by the Rev. Samuel Zwemer, D. D., of Cairo, both of them men of recognized ability and authority. In studying the program for the evening, I noticed the following seemingly unimportant sentence sandwiched in between the prayer and the first of the two speeches for which I was so keen: "Testimonies by missionaries under appointment on 'Reasons Why We Go as Foreign Missionaries.'" I attached but little significance to this interpolation in the regular order of events and found myself hoping that the testimonies would be few in number and short in duration. I certainly was not prepared for what happened, and I never dreamed that in these testimonies I would find the thing that was to strike me with such telling effect. But it was in this connection that the supreme moment of transfiguration came as with the rushing of a mighty wind.

Three "under appointment" told their stories—two young men and one young woman. Almost before I knew it the preliminary hymn and brief prayer were out of the way and these young people were having their say. I do not remember their names and they were not recorded on the program. They did not speak longer than six or seven minutes each, but the effect of what they said and of the spirit back of it, was the most electrical experience I have ever felt or witnessed. First we heard from one of the young men. He was, in bearing, upstanding, clean-cut and alert. He goes to the Orient to serve as an educational missionary. "My going as a foreign missionary," he began, "is not unusual. It is the natural thing for me to do. Some things here at home make it hard for me to go. I see so many expensive churches going up in my own land, costing huge sums of money, complete in equipment from chimes to gymnasium, but without a particle of vision beyond themselves. They are like lighthouses with no light in them. Christian America is too slow in actually Christianizing herself in industry, business, politics, education, finance and diplomacy. The solution of our economic problems is in the Orient, but we can never solve them over there until we solve them over here. We turn more Chinese men into infidels in one year in our American universities than we win in our Christian faith to China during the same length of time." You felt the tenseness of the atmosphere in the auditorium. You were stunned by the young man's courage and inspired by his depth of consecration. That was a good start. In a flash the presiding officer was introducing the young woman. To my surprise she turned out to be the daughter of Mr. Goodsell, already mentioned as the first major speaker of the evening, and a life-long educational missionary to Turkey. The two were on the platform together, father and daughter. Beautiful and charming to an unusual degree, highly educated and richly endowed, she faced the great audience with ease and grace. Graduating from Wellesley College last June, she gives her life to the work to which her distinguished father has given his before her. Had she chosen to do otherwise and to stay here in America the road to ease, wealth, luxury, favorable marriage and social prominence would have been wide open to her. She made no mention of these things; you sensed them yourself. What she said did not consume more than three or four minutes, but words can not describe the spiritual vibrations that went through that great throng as she quietly gave utterance to what was in her soul. "I don't want any one to feel sorry for me because I am the daughter of a missionary and was born in Turkey, have always lived in Turkey, and will go there to serve. I am thankful that my childhood days were spent in this far-away land and I here and now acknowledge my debt of gratitude to my father for the background of my life for which he has been responsible. I am proud of the life he has lived and I am proud to follow in his footsteps." The hush that came over the house and into your own heart as this beautiful girl said her last word and then went over and sat down near her father, no one will ever adequately portray.

We were soaring every second, but we had not yet reached the pinnacle. We were to go still higher. The girl who had so completely claimed our hearts was no sooner settled in her chair than the second young man, a doctor, who goes to China as a medical missionary, was before us telling his story.

Allow me to change the tense in putting before

you the remainder of this picture. In a word, I want you to sit with me and see with the eyes and hear with the ears of one actually present on the scene of action.

The young man before us is a product of the great western prairie lands just east of the Rocky Mountains. He is about six feet tall and bears the stamp of an athlete. A Phi Beta Kappa key dangles from his watch chain. He carries in his head all that this key of knowledge and scholarship implies. He is a university and medical school graduate and is already started in his practise. You know as you listen to him and watch him that here in the United States he would make his mark as a skilled physician and surgeon. You are sure he is a man who with experience would carve out a career for himself similar to that of the famous Mayo brothers in Rochester, Minn. He is a talented public speaker. His mentality is incisive. His choice of English is clean-cut, his elocution is flawless, his voice is pleasing and powerful. Words come from his lips like bullets from a machine gun, but there is a thought of cannon ball proportions behind each word. As he speaks you feel yourself rising out of your seat as though lifted by some mysterious but irresistible force. You feel that the whole assemblage about you is being lifted along with you.

"I am going to China as a medical missionary because I feel that is where I must go if I am to be true to myself. I did not feel this way until I went to a Y. M. C. A. Convention in Omaha. There I met Jesus Christ. There I faced the question, What shall I do with my life? I decided to go to some field where doctors are more sorely needed than they are in this country. We are not short of doctors in America. There were twenty-seven applicants for the position I resigned from to go to the Orient. Three of my brothers have passed away. I am now the oldest son. When I told my mother I was going to China where I am so seriously needed as a Christian medical missionary, she replied, 'I am glad.' I think of this mother of mine sick on one side of the state of Kansas with the only doctor available on the other side of the state. I am going to a province in China as large as the state of Connecticut in which there is only one doctor, or will be when I get there. Why do I go to China?" He put the question as a challenge. "Glibly we pray 'Thy kingdom come, Thy will be done on earth as it is in heaven.' How dare I repeat those words as a solemn petition? Have I any right to utter them unless my own life, all of it, or at least ninety-five per cent of it, is devoted absolutely to bringing that kingdom to pass on this earth? I have no right and I dare not pray these words any more unless my life squares with them."

With these ringing words he took his seat.

Slowly the audience came out of the spell that had been cast over it, but not to forget it. I can not carry that gripping scene to you in cold print. If you catch a glimpse of it something has been done. I went to my room that night inspired, humbled, challenged, and saying to my companion: "They are doing just what President Coolidge told them to do. They are sending their best and, best of all, the best are ready to go."

Christmas Sunday Morning in Shizuoka

Clifford R. Stetson

THE services this morning were beautiful. We had decorated the church with ivy and evergreen trees, and made blue centers with silver stars for the wreaths we hung in each of the high windows of amber glass. The wreath in the chancel window was larger than the others, and the four silver rays from the star in the center formed a cross. These evergreen trees were banked at the right of the chancel, and a slender potted cedar partially hid the organ at the left. Branches of evergreen covered the rail, and a tall vase of red berries gave the only touch of color against the dark green branches. Touches of snow and a few icicles gave the winter look, and there was a small snowdrift on one side of the chancel steps. A few strands of ivy clambered over the reading desk and up the left-hand side of the archway.

In this setting the communion service was arranged—not on the little table in front of the chancel which Mr. Terasawa usually uses, but on the chancel table, the white cloth and silver service and our new baptismal bowl against the dark wood and among the green trees forming a truly beautiful picture. On the table were two tiny glass vases, each holding a single spray of white narcissus.

In such a place one could not help feeling the desire to worship him in whose honor this season was consecrated. The people came in and sat down, bringing with them into that sanctuary the second essential for public worship, the sense of joyous fellowship in purpose. And the service began. It was not an unusual service. We sang the same old Christmas hymns, we prayed together, and heard Mr. Terasawa's words as we had done so often before. But it *was* different. Because we had all felt something of the spirit of the season, the spirit of the Christ, and our hearts were more eager than ordinarily to receive.

And when the people came forward to receive baptism, it was, for them and for all of us, indeed a new birth into larger and fuller spiritual living. I wish you might have seen them, standing at the altar steps, giving the best of gifts, their lives, to the best of givers, their Lord. There were four who were baptized. Two others were received into membership, having been baptized before. One other was received as an associate member without baptism, feeling he was not yet worthy to go the whole way. Each one brought to the cause some special interest or talent, and we are happy indeed to have them enter our church family.

The first and also the youngest of them was Miss Mari Ueki, whose parents and grandparents have been loyal Universalists since almost the beginning of our work. She is also the first member of our Sunday school in recent years to carry her interest straight

through to its completion, and graduate from the Sunday school into the church. She is attending the Canadian Methodist Girls' School here, and some of her friends tried to have her go with them into that church. But she was loyal to her home and Sunday school training, and persuaded her parents that she was old enough now to join our church, and so she was received as a member.

Miss Okamoto, one of the teachers of our girls' classes last spring, is also a teacher in the Canadian Methodist school, but wished to join our church. When the girls did not appear for classes as we expected, she used to talk very earnestly with Mr. Terasawa instead, and her coming to us is the direct result of those conversations. She brought with her also Miss Yasuda, another teacher, who had learned from Miss Okamoto of our faith, and wished to join with us.

The fourth was Mr. Yoshida, younger brother of one of our faithful members. He had been a regular attendant, and helped with the Sunday school, and was eager now to become a member of the church.

Mr. Umimoto, a graduate of the night school some years ago, had been baptized, but wished now to be received into full membership of our church. Mr. Tawara has been a faithful worker for several years, and just now transferred his membership from an Episcopal church where he had been a member long ago. Mr. Taguchi, a member of my English Bible class, is a very earnest fellow, a business man who suffered many terrible experiences in the earthquake in Yokohama. He has been a great help in the class, and is a very good friend of mine. I was very happy to have him come into the church, and he is studying faithfully to bring himself to the point where he can receive baptism and full membership conscientiously.

These have come into our Universalist family to-day. They have come from the Sunday school, the night school, the Bible class, and from other Christian churches. It was a joy to receive them, and the service of welcome was a joyous one, filled with the spirit of the day. We needed only the communion service at the close, to bring us into the very presence of God. It was a splendid climax to our hopes and labors for the year, a splendid, hopeful prophecy for the New Year that is to come.

Shizuoka, Japan, Dec. 25, 1924.

Labor's New Leader

Edward H. Cotton

WHEN Samuel Gompers, who had led the labor hosts for forty-one years, died, Dec. 13, 1924, the question immediately proposed itself—who will replace the fallen chieftain? Mr. Gompers was a striking figure. Few persons in the United States wielded more power. He saw organized labor, from lowly beginnings, grow until the membership had passed the three million mark. He saw wages materially advanced, and the hours of the working day materially lessened. He generaled movement after movement for the welfare of working people. His compelling energy brought immensely improved living conditions for labor. He toiled without ceasing, and found himself, at the end of his long term as president of the American Federation of Labor, leader of one of the most powerful organizations in the country.

Attempt after attempt was made to displace him. They all failed, for Mr. Gompers, a Democrat in politics, was an autocrat in his method of controlling his organization. To him capital and labor were irreconcilable, and the conflict between them irrepressible. He was not in favor of strikes; but he was inflexible in his determination that labor, not capital, should control the national councils. He inspired his followers with his own indomitable purpose. Now it is no secret that the people were becoming restive under the autocracy of labor. Had Mr. Gompers lived, he would have been forced to reckon with an aroused public opinion, for, after all, labor represents a relatively restricted section of American life; and in his own ranks, had he listened, he might have heard the rumble of discontent.

Therefore the Executive Council had a momentous task on its hands when the death of Mr. Compers obliged it to select a successor. Already the American Federation of Labor had seen a division in the house. Some clamored for a radical leader; some for a conservative. Fortunately for the peace of the nation and the future of labor, the radicals failed to control the council, and William Green, fourth vice-president of the Federation, member of the Executive Council, and secretary and treasurer of the United Mine Workers, was elected.

Mr. Green is fifty-two years old, though he looks ten years younger, with no trace of gray hair, and a fresh complexion. He has been a labor leader in his native state of Ohio since 1900, battling for better wages and improved living conditions. Like his great predecessor, he came out of the ranks. His first office was a minor one in a local union. Then he was elected president of a subdistrict organization of miners comprising six Ohio counties. In 1906 he was chosen president of all the organized miners in Ohio; and three years later became secretary and treasurer of the international mine union body. He was a member of the Ohio senate under Governor Cox, became floor leader, and is the author of the Ohio Workmen's Compensation Law. He has been a delegate to national political conventions, and is a member of the American Academy of Political and Social Science. His church preference is Baptist.

So much for the preliminary career of the man who has just been raised to the difficult and responsible position of president of the American Federation of Labor. On the attitude which labor is to take in the future, as much as on any other issue, hinges the happiness and prosperity of the nation.

Has Elijah's mantle fallen on Elisha? That is the question people are asking. After having seen Mr. Green and talked with him in earnest conversation, I do not hesitate to say that Mr. Gompers'

mantle has not fallen on him. He is utterly unlike his volatile, fighting predecessor. He has said he fully intends to carry on the Gompers plan. He has a deep and abiding admiration for the great chieftain. He attributes to him most of the forward steps taken in the last half century. In an eloquent public memorial to his former chief, he said: "The cause of organized labor, which is the cause of humanity, is the legacy bequeathed to us. We must make his cause our cause, his fight our fight, and his faith our faith."

Mr. Green may earnestly intend to make Mr. Gompers' policies his own. But he will have to work in his own way, which will be a different way—will be more and more different, as the years pass, provided he holds the office. So far, no one has raised the question about the new president's capacity to lead the workers of America. Brief as his time in office has been, he has commended himself to his followers.

Unless we are very much in error, labor is going to feel a new impulse, one it could not feel under Mr. Gompers. Mr. Gompers was uncompromising; Mr. Green is willing to arbitrate. Mr. Gompers was dominating, a fighter to the end; Mr. Green is an affable gentleman, listening patiently to those with grievances, endeavoring to reconcile them. He does not look on capitalists as enemies, but as friends whose friendship may be made to serve constructive purposes. He does not look on organized labor as an end, but as a means to an end, that end the well-being of the American people. We are not to conclude from this that he is any other than a powerful advocate of organized labor. He is all that. He will bend his energies to effect a stronger and stronger organization; but again, not that labor may grow great and mighty, but that through it happiness may come to the greatest number. He is not the opportunist Gompers was, but an altruist. And through his altruism, we predict, a great opportunity will come to him, as great as could come to any man of his time.

He looks for harmony and co-operation among all the elements of the nation. In brief, he is not a war-maker, but a peace-maker. He does not believe in strikes. He does not want to see labor enter the political arena. He does not want strife over the prohibition issue. And finally, let it be heralded through the churches, he makes a special request for the support of churches and church people.

It was after an exhausting day of speech-making, receptions, and conferences that Mr. Green led a little group of writers to his room in the hotel. Selecting a comfortable chair, as he had a perfect right to do after his full day, he sank back into it as to a place of repose. He has not the fighting face of his predecessor, but a genial, companionable face. You would say at once, "Green is a good fellow, I could work with him." Some in the room called him "Bill."

It was a pleasure to talk with him. He is a sympathetic listener, has a full, rich voice, uses few words and those to the point.

"No, gentlemen, I have nothing revolutionary in mind for organized labor," he began, settling back into the cushions. "We hope to arouse a very deep interest in the work of organization among the workers, for it would seem that the success of labor in any policy we might adopt would rest primarily with the workers. This is what we wish to do"—he was getting interested and moved forward in his chair—"we want to develop the *spiritual* side of men—to make better men and women out of the material we have. Our people must be taught that; employers must be taught that. Organization—that implies education, education in the organization and outside it. Were there understanding, there would be far less friction.

"The death of Mr. Gompers," he continued, "has aroused the interest of people in the labor movement. Now what about this movement? Suppose it should be destroyed! Chaos would result. This is the situation the employer of labor and the substantial American citizen must face. It is not a question of increased wages or shorter hours, but a question of understanding and co-operation.

"As to the elimination of strife in industry, that is a big problem. Naturally, the matter of a division of the joint products of industry must always be somewhat in dispute. But as the machinery of collective bargaining is better perfected, and as good feeling is promoted between employer and employee, their differences will be better understood.

"What can you expect," he asked, his eyes flashing, "when there is fighting forever between the two? We have trades where there are no strikes. They settle their differences without violence. There is an object lesson—there you see what may be done. For instance, in the miners' organizations in West Virginia and Kentucky, how can there be harmony and good will when workers must face gunmen, when their families are thrown out of their homes without apology, those families having no place to go? Let miners and employers have a fairly-appointed standing committee to settle grievances, and misunderstanding will cease. I think now of a number of local organizations which adjust their trouble this way, and have been doing so for years. Now this is the point I wish to make—as the trades become better organized, the tendency will be to lessen strikes. The logical result of organization is comprehension and better conditions all around: this has been proved. The American Federation of Labor does not stand for strikes; it does its best to discourage them."

I asked him a question.

"Yes, I am for the Child Labor Amendment. I am for the present immigration laws, for they mark a distinct advance over anything that has been done heretofore. Prosperity would be short-lived if steamship companies were allowed to pick up in foreign ports all who wanted to come to this country and indiscriminately dump them on American shores. I am for keeping out of politics so far as the American Federation of Labor is concerned. It would be a serious mistake for the workers of America to commit themselves to the formation of an independent party."

At this point, one of the questioners poised his pencil and asked: "Mr. Green, I find considerable concern in the ranks over the report that you are a radical 'dry.'" President Green had a hard nut to crack, but he rose to the situation diplomatically. "I guess the report is correct," he smiled. "I am a teetotaler. I have never taken liquor into my system.

When a young man, I made up my mind that I could do better work without it. I still adhere to that principle. The American Federation of Labor, however, has stated its attitude on the question at recent labor conventions. It is for modification of the Volstead Act. That decision will be observed by me as president."

During a lull in the questioning, a henchman took occasion to compliment Mr. Green in glowing terms on his speeches that day. The labor leader blushed under the compliment like an embarrassed boy, whereupon we concluded modesty might be added to his other virtues. Here is a man who does not know the taste of liquor, whose personal life, under the closest scrutiny, so it is said, will not reveal the slightest blemish, who is a church member in full and regular standing, who has ideals and the will and capacity to realize them. He ought to be assured the support of the churches. He asked for it in the interview, saying: "We look to church folks to understand what we are trying to do. Already, the Federal Council of Churches and the Catholic Welfare Council have guaranteed their co-operation. There is nothing we hope for more than good feeling and close co-operation between labor and the churches."

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AS THE BOSTON HERALD SEES HIM

The *Boston Herald* recently commented on Mr. Green as follows:

The new president of the American Federation of Labor is out with a warning to New England. For the first time the *American Federationist*, official organ of the organization, leads an issue with a signed article by the successor of the late Samuel Gompers. The title is "No Wage Reductions; No Going Back," and the signature is William Green. The direct message is to the textile workers of New England. Some sentences from the article will suggest the tone of the whole:

"At present some of the important employers in the New England textile industry are engaged in an attempt to reduce wages. In their shortsightedness they undoubtedly believe this policy is to their own advantage. They believe they can save profits by reducing wages. . . . If they were to tell the broad truth they would say that no industry can afford to pay less than a fair wage, less than the highest possible wage. Wage reductions in the textile industry will not help that industry or any other. All will be hurt. The textile mills have never paid fair wages. . . . It has been a debasing business, grinding profits out of too often defenseless men, women and children. But it has amassed millions for a few employers. . . . At such times there is but one course of action for the workers. They must resist wage reductions. They must resist to the end. They must stand together to prevent destruction of standards that have been built up. They must fight against being driven backward."

With much more to the same effect. We are moved to offer the following comments on this article: The new president takes the position of the former president—wages never must be reduced and an industry which can not afford to pay the wages demanded by the unions should quit business, which is a sentiment given official expression by Mr. Gompers at the recent El Paso convention. The workers are not to consider the presentation of evidence, to ponder facts, to render judgment on the basis of argument; if wage reductions are proposed they must resist reductions, they must "fight." There is just one resource remaining for the employers who find it difficult to make ends meet, in the face of increasing labor costs:

No way has yet been found to compel them to run their business at a loss.

The Washington Missions Convention

ABOUT eighty significant and important addresses were delivered at the Foreign Missions Convention in Washington, Jan. 28-Feb. 3. They are to be published in a volume which will be ready May 1. It is impossible to give even a summary of these addresses. We publish herewith extracts from four of the more important and shall print others in subsequent issues.

Representatives of more than 100 foreign missionary boards, societies and organizations from practically every Protestant religious body upon the American continent united in the Convention. They spend each year $40,000,000 and support and direct more than 18,000 American missionaries in foreign fields.

Dr. James L. Barton, foreign secretary of the American Board of Commissioners for Foreign Missions of the Congregational Churches, was chairman of the Convention committee. In his opening address Dr. Barton said in part:

This international and interdenominational Foreign Missionary Convention meets under the auspices of the united foreign missionary boards and societies of North America. Similar organizations and societies from England and the continent of Europe are also participating.

It is an interesting fact that it is in the realm of the exalted idealism of foreign missions that the Church of Jesus Christ has entered into practical measurers of fraternal co-operation such as have never been witnessed in any other field of Christian activity. It has been the reproach of Christendom that in the Church of Christ there have been so many and so bitter divisions by which the body of our blessed Lord has been torn asunder and its physical and spiritual resources wasted by unseemly rivalries, strife and controversies.

Work together abroad has united the Church. This Convention bears testimony to that fact.

Miss Burton's Address

Miss Margaret E. Burton of New York made one of the best addresses at the Convention, on "Women and Children in Industry in the Far East," from which we take the following:

Comparatively few of the women who still use hair nets realize that the great center of the hair net industry is in the city of Chefoo, China. And probably even a smaller number of those who have discarded nets for bobbed locks are aware that they have thereby contributed to the unemployment of hundreds of women in that far-away city of North China. Yet only a short time ago a letter from a friend in Chefoo contained this paragraph: "I don't know what will happen to us if you women in America don't stop cutting your hair. We are all losing our jobs. There were 18,000 women and girls in the hair net factories here two years and a half ago, and now there are only a few over 2,000. The worst of it is that they are going into the silk filatures, where conditions are bad enough for men, but unspeakable for women and children!"

Modern industry has come to the East, and suddenly precipitated on ancient civilizations all the bewildering problems

which have arisen in the Occident during a hundred years of experience with modern machinery. Unemployment, industrial diseases and accidents, unguarded machinery, child labor in its worst form, the exploitation of the weak by the strong, unbearably long hours, unbelievably low wages, working conditions that are a menace to life and health, lack of protection of the worker—all these, modern industry has brought to peoples wholly unprepared by experience or understanding to deal with them.

It is almost exactly three years ago to-day that I went from the cold, raw winter air of a Shanghai January into the almost intolerable heat and humidity of a silk filature. I can close my eyes and see it all again—a long, narrow room, down the length of which stretched two rows of tables, on one side of which sat Chinese women, on the opposite side of which stood little Chinese girls. In front of each woman and each child was a caldron of boiling water. The whole room was so full of steam that those of us who had on glasses had to take them off to see. The women were unwinding the silk from the cocoons floating in the water, and the children were keeping a fresh supply soft in the caldrons, stirring them constantly lest they become water-stained, and when the women were ready for them lifting them out by their strings and handing them over with little hands so parboiled and blanched that one wondered if they could ever become normal again.

We asked the owner about wages and hours and age limits. He said the women and children came at five o'clock in the morning and worked until seven o'clock in the evening. The women received twenty cents and the children ten cents a day. He said he considered that very fine pay for children—ten cents for fourteen hours work, standing in front of those steam-filled caldrons!

The report of the Municipal Commission appointed last year to study child labor in Shanghai shows that this situation is true for practically all Shanghai's industries. "The commencement age," the report says, "varies with the nature of employment, but it can be asserted that, generally speaking, the child begins its work in the mill or factory as soon as it is of any economic value to the employers."

Because we have made the world so small and close-knit a neighborhood, anything that we can do to help to bring a Christian way of life in industry in this country will help to make things better in the East. We know that our own industrial life is far from what it should be—it is full of wrongs which we must right—and the righting of which will have its immediate effect in far away countries.

A friend who has been pouring her life into China during the last few years in an effort to help create a public opinion that will do away with the child labor which is crushing the life of thousands of defenseless children there, says that no one who has not been there can realize the disastrous effect in China of learning that America had declared its national child labor law unconstitutional. Again and again I have heard her say that nothing will mean more for the cause of child laborers of China than to have the states of America ratify the child labor amendment to the constitution.

Only as we have missionaries, thoroughly prepared by special training and experience to deal with this difficult problems, can we do that which is perhaps of all things most needful, namely, offer in all our educational institutions of every grade, from primary to professional school, the type of education and the subjects of study which will best help to prepare the young people of the Orient to find the solution to these problems and to lay the foundations for a Christian order of society.

Axling on Tokyo

Speaking on "The Gospel in Japan's Greatest City," Dr. William Axling said these striking things:

Into teeming, throbbing Tokyo with its ancient scenes and setting, its modern movements and life, the Gospel of Jesus Christ has come as a challenging dynamic force. It followed the age-long course of first coming to grips with individuals, here one, there one, until pivotal personalities transformed by its power and incarnating its ideals and its spirit were gradually planted all up and down this cosmopolitan center's crowded life.

Captains of industry have become Christians. Kobayashi, captain of industry and king in the dentifrice industry, is a typical example. He became a Christian adventuring with Christian ideals in Tokyo's industrial and commercial life. His business was transformed from a mad race after gold to a far-flung arm of opportunity to serve. Fair hours, a living wage, profit-sharing, educational and recreational privileges, made his concern a pioneer in applying Jesus' way of life to Japan's new industrial age.

The Gospel works, it works wonders in this work-a-day world of Tokyo. Converts from one of the Fuji Spinning Company's factories have multiplied so that on their own initiative they have launched a church organization and are aggressively attacking the task of evangelizing their factory-fellows and their neighborhood.

Some two hundred churches, scattered like beacon lights across this seething sea of life, are carrying forward the preaching and teaching program of the Christian faith. All of these are manned by Japanese pastors. Many of them are self-governing, self-supporting and self-propagating. Among them the spirit of co-operation is strong.

Institutions and organizations like the Tokyo Misaki Tabernacle, the Christian Center of the W. C. T. U., Mr. Kagawa's Christian Settlement, the Salvation Army, the Y. M. C. A., the Y. W. C. A. and others, less ambitious but not less effective in their field, with seven-days-a-week programs planned to reach the last man, woman and child, are laying siege to whole communities and using the method of mass attack.

The Gospel in Tokyo has fired the souls of her native sons with a passion to broadcast its story. Kagawa, the apostle to the poor; Kanamori, the Moody of Japan; Kimaur, Japan's Billy Sunday; Colonel Yamamuro, the Japanese General Booth; Bishop Uzaki of the United Methodist Church of Japan; Pastor Uemura, editor and educator; Dr. Kozaki, dean of Japan's pastors; Uchimura, the Christian mystic, and a great host of others are carrying the Gospel like a flame of fire all up and down this city's thronging ways.

There is no area in Tokyo's life where this conquering gospel has not won its victories. In the courts of culture it has its devotees. Christian professors are conspicuous leaders on the faculties of the Imperial and Waseda Universities. Other institutions and professional schools have an outstanding group of Christians on their teaching staff.

In all of these institutions there are great groups of Christian students bringing the impact of the Gospel to bear upon Tokyo's vast student host. These Christian students are the flower of the nation's youth to-day, and will be its leaders tomorrow.

In the political world are Christian men who are mighty, Matsumoto, Ando, Kagawa, Oazwa, are but a few of Tokyo's political leaders who sit in Parliament, make the Empire's laws and from this high source bring the impact of Christian ideals to bear upon the city's and the nation's life.

The Gospel has also captured the pen of men who loom large in the world of letters. Three of the city's leading daily papers are wholly or in part under Christian control. Christian ideas and ideals have permeated the capital's literature. Of late years, Mr. Kagawa's Christian novels, "Across the Deadline," and "Piercing the Sun," have been the best sellers at Tokyo's innumerable book stalls. Translations of such books as the Fosdick series and Papini's Life of Christ have had an unprecedented sale.

The Gospel has focused its white light on moral standards and sanctions that wreck character and undermine society. These standards and sanctions had gone on unchallenged and unquestioned until the Gospel came to Tokyo. But the Gospel has challenged these practises hoary with age, has pointed out a better way and the fight to outlaw them is on.

Dr. Arthur J. Brown

The Universalist delegation were especially pleased with the address of Dr. Arthur J. Brown of New York. Dr. Brown is an authority on missions. For years he has been secretary of the Presbyterian Board of Foreign Missions. He has written a number of books and is deeply interested in the creation of international good will. He said, in part:

There are now 28,000 Protestant foreign missionaries in non-Christian lands, and 2,408,900 adult communicants, with an enrolled Christian community of 5,145,236 persons. In 36,610 Sunday schools there are 2,000,000 pupils; 703 hospitals and 1,234 dispensaries treating over three million patients a year; a total of 245 orphanages, twenty-five institutions for the blind and deaf mutes, thirty-nine leper asylums, twenty-one homes for untainted children of lepers, twenty-one rescue homes for fallen women. The educational work includes 109 colleges and universities, 2,114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, thirty medical colleges, ninety-eight schools and classes for nurses, 406 theological and Bible training schools, 209 industrial schools and 240 normal schools.

The Christian people of Europe and America gave last year for the maintenance of these varied activities $44,448,000. A movement so vast, representing such a great constituency of intelligent people in Europe and America, and recognized by the governments of the world as a force of the first magnitude, challenges the attention of all thoughtful persons.

Reasons for foreign missions are:

1. Because Christ commanded his disciples to give his gospel to all men.

2. Because a true Christian experience prompts us to seek the world. Christianity is a world faith. We believe our faith to be true. That conviction prompts us to give it to all who do not possess it; and by one of the paradoxes of the Christian life the more religion we give away the more we have left at home.

3. Because all men need the Gospel which we possess. God is not a national deity, but the Sovereign and Father of the race. We are told that non-Christian peoples have religions of their own; but if Confucianism and Buddhism are not good enough for us, they are not good enough for the Chinese and the Siamese.

4. Because Christ can do for all men what he has done for us. The experience of a hundred years has shown that additional chapters in the Book of Acts might be written. Already there are transformed lives and great social reforms testifying to the continued power of the Gospel. The peoples of China, India and Japan are far higher in the scale of civilization than our ancestors were when the first foreign missionary found them. We are not sending missionaries to these peoples because they are our inferiors, but because they are our brethren.

5. Because we have passed the age of provincialism and entered the age of cosmopolitanism. Thirty-five years ago my predecessor said that foreign missionary effort was for peoples who did not touch our lives at any point. He could not say that to-day. Steam and electricity have brought together the most distant nations. China is nearer to New York than California once was. The inter-relations of Asia and America have become so close that we can no longer be independent of Asiatics, nor can they be independent of us. We must make them better or they will make us worse.

6. Because we want to face the whole modern problem of the Church. No Christian program to-day is adequate which ignores the greater part of the world. No narrow provincial or sectarian undertaking will stir the modern layman. He is planning big things in other spheres of action and he is ready to plan big things in religion. It is a vast undertaking which confronts us. Such work calls for breadth of mind to comprehend, for statesmanship to plan, for volunteers to go, for money to equip, and for large-hearted men at home to sustain the majestic enterprise by sympathies and prayers as well as by gifts.

7. Because "He is able." My soul is stirred every time I think of those three words of our Lord. We are not dealing with an impotent Christ, but with the Lord and King of the whole race of men. His thought comprehends the world. We face this stupendous undertaking in his name and in his might.

Story of the Portland Dinner

CONTINUING the effective series of luncheons and dinners throughout the country in support of the Five Year Program, the laymen of western Maine staged a very successful dinner in the Congress Square Church, Portland, on Friday evening, Jan. 30. About seventy-five men were present, representing some twelve active parishes and several summer parishes. Previous to the dinner, a conference of ministers was held at which Judge Hill spoke with reference to the Five Year Program and the part which he wished the ministers to play in it. He surprised them all by stating that the laymen's committee asked nothing of the ministers except their moral support and encouragement and the giving of information now and then in response to requests, stating that the laymen were to be called upon to do the work and to see to it that the parishes were convinced of the necessity of supporting this program, but asked that the ministers support it openly and enthusiastically.

Following the ministers' conference, a brief conference with the trustees of the Congress Square Church was held, at which it was learned that the trustees of this church had adopted the Five Year Program and placed it in their budget, exactly in accordance with the program of the National Laymen's Committee. Ways and means of putting over a successful budget campaign were discussed at this conference.

The dinner was very enthusiastic and all the men present manifested a spirit of confidence not only in the success of the Five Year Program, but in the future of the Universalist Church.

Ernest F. Soule of Portland presided very acceptably. Prayer was offered by Dr. James F. Albion, now of Brunswick, formerly of Congress Square Church, and the speakers were Hon. A. P. Langtry of Boston, former Secretary of State of Massachusetts, and Judge Hill. Mr. Langtry emphasized the need of more loyal support of the church and the obligation of the laymen to attend church and openly support and encourage it. Judge Hill talked of the program of the laymen, what was expected of the men in the various parishes, and told of the progress made so far in the campaign.

All told, it seemed an auspicious opening for the campaign in the state of Maine, to be followed by a similar dinner at Augusta on Feb. 11.

Mother Quinby

CORDELIA ADALINE BROOKS QUINBY, widow of the Rev. George W. Quinby, died at the home of her daughter, Mrs. W. B. Nickels, in Kansas City, Mo., Sunday, Feb. 1, at 9.30 a. m. She was in her ninety-second year.

Funeral services were held at Evergreen Cemetery, Portland, Maine, Feb. 5, at 3 p. m., and were conducted by the Rev. J. F. Albion, D. D., and the Rev. Stanley Manning, whose mother was one of Mrs. Quinby's most intimate friends.

Mrs. Quinby was president of the Women's National Missionary Association of the Universalist Church from 1891 to 1902, and has been honorary president ever since then.

She was widely known throughout the Universalist denomination. Wherever she went she was a welcome guest. The addresses which she made even after reaching an advanced age were marked by dignity, self-possession and precision, and were uplifting in spirit. She was a consistent Universalist in her faith in all kinds of people, in her kindly judgment, and in her conviction of the victory of right over wrong in every institution and individual.

In her eighty-sixth year she prepared the following touching and beautiful sketch of her life:

Cordelia Adaline Brooks Quinby was born Dec. 25, 1833, in Lewiston, Maine. Parents, Ham and Margaret (Ames) Brooks. The eldest of twelve children. Grandparents on the maternal side were Winslow and Elizabeth (Litchfield) Ames; on the paternal side were William and Annie (Ham) Brooks.

My parents lived on the homestead farm of my Grandfather Ames all my childhood life; consequently, the atmosphere of the home was of a farm life and with elderly people. Besides my grandparents, there was an unmarried aunt, Fanny Ames, dear to us as our parents. Having no brothers till I was twelve years of age, my sisters and I were reared to assist in outdoor work as well as indoor; therefore, during vacations we were never idle. The farm was large, but my father hired very little help, even though he was engaged in business pertaining to town government, which took him from home much of the time.

My mother was a most efficient woman, a good all-round manager, who, with the help of Grandmother, Aunt Fanny, and her young daughters, who were given regularly appointed duties, saw to it that the home was well-ordered, and much accomplished. My own mother passed away to the heavenly home in 1872, at fifty-eight years of age, but all others of my ancestors lived past seventy years, and all but one to be nearly ninety.

My father married for his second wife Maria A. Bickford, who is still living. She is a dearly beloved stepmother to me, and a most worthy woman.

My earliest recollection of spinning and weaving is very vivid, when in the spring the wheel and loom were busy making our summer and winter clothes for school.

The farm was well stocked for those days—oxen, cows, sheep, hogs, horses, geese, turkeys, and hens. My father always had two good horses, and loved a fast driving one. He used to go to market to Bath, more than thirty miles, to sell the products of the farm, exchanging them for flour, fish, sugar, molasses, dry goods, etc. I remember my mother helping to prepare the things for him to take, and his starting in the night, in order to arrive by daylight with his goods. He often went to Harpswell and brought home fresh fish to be cured and dried by being spread on boards in the sun till cured—cod, haddock, etc.

My father taught public school in winter, for many years, often two different ones in a winter. My father and mother both were most excellent scholars for their day, and had a worthy ambition for their children that they should have as good an education as possible for them to give. We were early impressed with this desire, and that nothing must interfere with our school days, which necessitated early rising and very industrious habits to accomplish the home duties while attending school.

In winter, for several years, my two sisters next younger and myself accompanied father when he taught in different parts of the town. A very pleasant memory it is to me, that we would be tucked into a pung or sleigh very early of a cold morning with father, and, to the tune of the jingling sleigh bells, travel five or six miles to our destination. Another very happy memory of these school days to me is that I was often able to walk from the foot of the long spelling class of boys and girls older than myself to the head, leaving off at the head as it was called. I was very fond of my studies, especially reading, spelling, grammar and mathematics.

As these memory lines are written to please my children only, I shall speak of things in an unconventional manner.

The days of my childhood being more than half a century, nearly a century, since (I am now in my eighty-sixth year), the life on a farm was very different from the present. I recall the making of soft soap, the dipping of candles, the drying of apples, etc. In the first place, in the fall there was a time of butchering a beef creature and a big hog. Then the salting of the beef and pork in big barrels for the winter consumption. The leaf lard was tried out and put away, the suet, the tallow for the candles, was well prepared.

These were, indeed, primitive days compared with such as we now experience. The harvesting, of course, had its special time in autumn. We had two large orchards, and we children always had to help, and had our special favorite trees. Apples were well assorted, the poorest being made into cider at a nearby cider mill. Cider vinegar by the barrel was one of winter stores in cellar. We, the daughters, were taught to cook, and how often have I blessed the dear mother, grandmother, and aunty, that they were so insistent to teach me to cook, as well as to sew and knit.

My grandparents on my father's side lived about three miles from our home, and we saw them often, and I was very fond of them both. Grandfather Brooks was a pronounced Universalist, while Grandfather Ames, with whom we lived, or who lived with us, was a Calvinist Baptist of the strictest kind. My first recollection of Grandfather Brooks is of sitting on his knee and his reading and explaining the Bible to me. I could not have been over seven years of age. He was an impressive teacher, and I never have forgotten his teaching of the Fatherhood of God, the brotherhood of man, the leadership of Jesus, the final destination of all mankind. My grandparents, all four, and my Aunt Fanny were very dear to me always, and, I believe, did much to impress my young life with an ambition to progress which was inherited from the dear parents.

My Grandfather Brooks, in 1813, left Lewiston, Maine, accompanied by a neighbor, James Ames, to walk to Ohio, with the idea of prospecting, and hoping to send for their families to settle there.

These two men were possessed with the ambition to "go West, young man," which fired the breasts of many in those days. But only one of these two adventurers remained, Mr. Ames. My grandfather returned as he went, walking the entire distance, contented to rear his large family in the old Pine Tree State, in Lewiston. His family of nine children nearly all lived to a good old age, to bless their aged parents.

What would these men think of the advanced methods of transportation of this day, especially the latest, of flying, were they to visit the earth in 1918 and 1919? They may know of it all where they are.

At fourteen years of age, I received a certificate to teach a small district school in the town of Durham, Maine, District

No. 1. Of course I was not old enough to go from home, or fitted as I should have been, but suffice it (no State Normal School was then available to me) that I received the required certificate, taught fifteen pupils ten weeks, boarded around, and when sixteen years of age, after attending Lewiston Falls Academy three terms, was chosen teacher of the same school for a winter term, with sixty pupils, five of them young boys between eighteen and twenty years of age. The term was twelve weeks. I taught summer and winter, fall and spring, till I was twenty-seven years old, when I was married to the Rev. George W. Quinby, the date being March 19, 1861. My last school was a graded school in Auburn, Maine, where I taught seven years successively.

At sixteen years of age, I united with the Auburn, Maine, Universalist church, the Rev. C. H. Webster, pastor.

My first married home was in Middletown, Conn., where my husband was settled. In 1862, he became publisher and editor of the *Trumpet and Freeman* in Boston, and we moved to Melrose, Mass., where he was pastor of the Universalist church in that town till 1864, June 10, when we moved to Augusta, Maine. This latter move was caused by the present Publishing House being organized in Boston, and the *Trumpet and Freeman* purchased by the House. At the same time, the *Gospel Banner* was for sale in Augusta, Maine, and Mr. Quinby bought it, and edited it till six months before his death in 1884, Jan. 10.

The life in Augusta, Maine, was a most interesting, happy one. A delightfully located home with constantly increasing, agreeable work to do in connection with the editing and publishing of the *Gospel Banner*, and the local Universalist church duties, beside our family duties, kept both my husband and myself the busiest of the busy.

Our family consisted of ourselves and the three children, Harriet, Charles, and Adelaide, children of the first Mrs. Quinby, when we arrived in Augusta. In 1865, June 4, there came to us our first born, a son, John G. Quinby. In 1868, three years later, a daughter was born, Lucy Quinby; in 1870, two years later, another son was given to us, J. Murray Quinby.

Our home was an open house to our ministers all the time we lived in Augusta. Nephews and nieces, and other young people connected with the *Gospel Banner*, were as children to us in the home.

One sorrow came to us, during our life in Augusta, by the sudden death of our eldest son, Charles, at the age of twenty-five years, a great grief to us all.

The two daughters married, from the home in Augusta, most excellent and beloved men who have all been as my own children, greatly beloved. My own children all three married happily, and are all very dear to me.

In 1875 I was appointed by Governor Nelson Dingley a visitor to the Insane Hospital in Augusta, to visit once a month certainly, and oftener if occasion called. I was associated with the hospital in this capacity, or as a trustee, for nine years, and thoroughly enjoyed the duties. When the great sorrow of my husband's going came in 1884, I resigned from the state work, and devoted myself to my family and necessary business for seven years, before leaving Augusta. In 1892, I was elected National President of the Woman's Centenary Association of the Universalist Church, and served eleven years, declining re-election at a session in Auburn, New York.

I have greatly enjoyed life and all it has brought to me. Especially have I been blest in my children and friends. My children are jewels, the greatest treasures a mother ever had, I believe. Their children, my dear grandchildren, are a joy to me daily. I am blest with five children, seven grandchildren, and six great-grandchildren at the present time; three brothers, nineteen nieces and nephews and several grandnephews and nieces. God bless my Church, and each and all my dear ones. May His love continue to be their guide and obedience to His commands be their rule of life, is my prayer. I am very thankful for the many influences of the past, which have had a large share in molding my character, to render me a useful member of the great world; for the mother's love which watched my tender years, for the father's love which made provision for my wants, and for all the teachings of my youth. May the memory of these blessings abide with me to the close of my earthly life, and help me to help others, as I have been helped. The Universalist Church has done much for me, and is dearer to me every day of my life.

Turkey, the Y. M. C. A. and Our Church

DR. A. K. JENNINGS, temporarily at 347 Madison Ave., New York City, filled the pulpit of the Church of Our Father, Washington, D. C., Feb. 1, as representative of the Foreign Missions Conference, and made a stirring address.

Mr. Jennings was in Smyrna when it was burned and did yeoman work for the relief activities.

Four representatives of the General Convention Board, Dr. Lowe, Mr. Etz, Mr. Bicknell and Mrs. Folsom, and three representatives of the Woman's Board, Mrs. Allen, Miss Ellis and Mrs. Vallentyne, were in the congregation and heard him. He set forth a gospel of faith in the Divine Fatherhood and Human Brotherhood which aroused interest and enthusiasm. One of our General Convention representatives afterward said that he did not know any work in the foreign field except our own in Japan so full of significance and interest as this. Another remarked, "Here is the best chance for our Golden Rule Fund." The following statement sets forth what is being attempted:

Recent developments in Turkey present a unique opening for the expression of American good will.

To understand the situation, one must first realize the fact that there is a new Turkey. A Turkish Republic exists for the first time in history. The present Government has revolutionized conditions in the Mohammedan world. It has adopted a new constitution, granting equal rights and privileges—political, civil and religious—to all citizens; decreed separation of Church and State; eliminated the ministries of Religion and Pious Foundations; expelled the Caliph and all members of the royal family; completely secularized existing schools, private and governmental; in a word, established a new social and political order. In addition to this there is a drifting away from Moslem practises and religion, the rapid rise of the feminist movement, and the growing consciousness of latent power in the Turkish youth.

In their sincere efforts to set up a new and better form of government, based on the models of democracy, the Turkish leaders realized the importance of emphasizing moral restraint and physical training in the education of youth. The Minister of Education, Vasif Bey, and A. K. Jennings, of the American Y. M. C. A., formulated a proposed official basis of agreement for the organization of Turkish-American Clubs, formed after the fashion of the American Associations, "to promote the physical, esthestic, intellectual and social development of the youth of Turkey."

The clubs would be open to all. For their organization and control the plan provides for a central Administrative Committee composed of three Turks and three Americans, under the chairmanship of the Minister of Education; the program to include physical education, organized recreation, language classes,

commercial and vocational courses, music, lectures, forums and social activities.

The Turkish leaders believe it highly important to open clubs at once in six centers, with the understanding that Turks and Americans will together meet the expense of maintenance, the initial expense to be secured by the Americans. This proposal opens the door for service such as has not been possible before. It comes, too, at a critical period in the history of Turkey. The situation is full of peril, but also of promise, for the youth of that country.

The Turkey of to-day appreciates her needs and is endeavoring to meet them. She would welcome the help America can give toward overcoming her handicaps. Some of her leaders have said, "Just as in the days before the war we asked the Great Powers of Europe to send military, naval, industrial and educational experts, so now we want America to send us men who will teach us the best forms of organized recreation, social service, and practical education."

They are seeking those who will interpret into the language and spirit of new Turkey the secrets of America's real greatness. The present leaders, even those outside the party in power, welcome the leadership of the American Y. M. C. A., in the inauguration of this movement, in which it is expected that other American organizations will co-operate.

Because of its confidence in the sincerity of this proposition affording an unprecedented opportunity for direct service to the Turkish people in the time of national need the Overseas Committee of the Y. M. C. A. has recommended the adoption of this plan, which has the approval and support of Dr. John R. Mott, General Secretary of the International Committee of the Y. M. C. A., who recently visited the Near East, and Dr. D. A. Davis, Director of American Y. M. C. A. work in Europe.

Other Americans who have recently visited the field and endorse this plan of organization and service are: Dr. John Dewey and Prof. Edward Mead Earle of Columbia University; Dr. George E. Vincent, president of the Rockefeller Foundation; W. H. Hoover, president of the Hoover Suction Sweeper Company; George A. Plimpton, of Ginn & Co.; Dr. John H. Finley, of the *New York Times;* Dr. Mary Mills Patrick, president emeritus of the Constantinople Woman's College; Dr. James L. Barton, of the American Board and also its Prudential Committee—this Board having a record of one hundred years' service in Turkey; Dr. William C. Emhardt, representative of the Episcopal Church in Europe and the Near East; Dr. Edward Caldwell Moore, of Harvard University, and Albert W. Staub, executive of the Near East American Colleges.

This project is also heartily endorsed by the following persons in Turkey: the American High Commissioner, Rear-Admiral Mark L. Bristol; American Consul General G. Bie Ravndal, by representatives of the American Chamber of Commerce in the Levant, Standard Oil Company, American Express Company, American Shipping Board, American agricultural and implement and tobacco interests and American business interests generally; also by the representatives of Robert College, Constantinople Women's College, International College, American Board, Red Cross, Near East Relief, and Y. W. C. A.

The new National Council of the Young Men's Christian Associations of the United States, at its meeting held at Buffalo, December 3-6, 1924, officially approved this project as "desirable and urgent." The Council provided that funds for this enterprise should, in 1925, come from sources outside the budgets of the Foreign and Overseas Divisions for work already established.

The plans call for an initial fund of $25,000 to meet the expenses which would be required for the following purposes:

1. Temporary headquarters in Angora.
2. Sufficient equipment for demonstration.
3. Three trained American secretaries whose time will be devoted to administration and supervision, inauguration of a system of practical education and social service, physical education including sports, athletics, playgrounds, mass plays and games for the children as well as the youth; a specialist in boys' work with knowledge and experience of Boy Scout and club activities.
4. Securing and training acceptable Turkish young men to work with Americans in Angora and other fields to be entered as soon as satisfactory demonstrations can be made at the Capital.
5. Program promotion.

The American Y. M. C. A. is ready to go forward with its part in this work as soon as adequate funds for its inauguration are in hand and a way provided by which we may keep faith with this nation, which, in a peculiar way, trusts America.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Chanticleer

There spake unto me a man who said: Thou and all thy tribe of Philosophers and Uplifters are given to taking thyselves Too Seriously.

And I answered and said, There are worse crimes than that, and even of the one thou namest we have no monopoly.

And he said, Thou and thy kind art Obsessed with the Idea that if thou canst teach the world a Little More of what thou believest Truth, the Millennium will come Chasing Across Lots.

And I said, It may be that it would.

And he said, Thou art of the same sort as the Rooster, who doth imagine that it is important that he Crow in order that he may wake the Dawn.

And I said, I believe that Simile is Not Original with thee. I have seen a Play which is based on that same Big Idea. But I will not lay that against thee. Ideas are Few, and if we waited for Original Ones, most even of the Philosophers would have Long Intervals Between Thinks.

And I said, I will not quarrel with thee about the Obsession of Chanticleer. Rather will I commend him and all who are of his way of thinking. Perchance he is right.

And the man answered, and said, Can Folly go further than this?

And I answered, Yea, it can go much further. Who knoweth whether the Dawn would come if the Cock crew not? Hast thou ever known a Dawn when no Cock crew, either in Arabia, or Ethiopia, or Mesopotamia, or in thine own Back Yard? Who knoweth what would happen to the Dawn if all the Cocks were silent?

And he said, Thy Philosophy is but another name for Folly, yea, and for Fatuous Conceit.

And I said, Be not too hasty. I do not affirm that there would be no Dawn if there were no crowing of Cocks; I only say that thou canst not prove from History that there hath been any Dawn since Records began to be made when there was no Cock to Crow. But I will not stop there. Of what use were the Dawn if no man woke? Even if Chanticleer be not Quite Correct about the Astronomy of his theory, he is Correct in his Ethicks and Sociology.

And he said, Dost thou suppose that thy Crowing doth bring in the Light?

And I said, No, my friend, I will be honest with thee. I have never supposed that it was any part of my Job to lift the Sun above the Horizon. Nevertheless, I have believed it my duty to Cry out at the First Red Streak to waken men that they might see the Light.

And he said, Thy sleep would have been of more worth to thee.

And I said, I have sometimes thought so. Yet hath God been so good to me that now and then I have heard the protesting voice of a sleeper wakened by my call, who at the first did grumble but did not go to sleep, but woke and did a Man's Job for a day, and blest me when the day had ended. Therefore shall I continue to Proclaim the Morning, even though I be well assured that the Sun can manage to Get Up without my Assistance.

And this I said, not for myself alone, but for all Prophets, and all Philosophers, and all who Cry Out in the Darkness to a Sleepy World. Ours is a share in the Dawn.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Nature of Life

By W. J. V. Osterhout. Henry Holt and Company.

These lectures, which were delivered at Brown in 1922 and have just been published, attempt a statement of certain biological problems and the results of recent biological investigation. Although the language employed is no more technical than is necessary, and although no previous knowledge of biology is essential, the book is not a popularization of science. It is the work of a specialist who has made every effort to be intelligible to non-specialists.

After brief comment on the insoluble problem of the origin of life, Professor Osterhout states what would erroneously seem to be a simpler question, "How may we distinguish the living from the dead?" His method is to suggest one test after another and to demonstrate in what respect each is unsatisfactory.

Growth is the first criterion proposed, but after a careful analysis of growth we are shown that it is "possible to have life without growth and growth without life." Seeds are clearly alive, though for a long period of time there may be no growth, and artificial cells exhibit growth much as living cells do, despite the absence of life. The resting seed also bears witness to the possibility of life without reproduction, another suggested criterion. Motion is so far from being a mark of life "that it is now possible to imitate the movements of an ameba to a remarkable extent by means of simple mixtures of oil and other substances." Irritability will not do for our test, since the reactions of living organisms may frequently be explained mechanically, just as the reactions of other objects are explained. "Many biologists," states Professor Osterhout, "feel that there is no logical necessity for regarding the simplest cases of irritability as essentially different from certain reactions found in non-living systems."

In his next chapter Professor Osterhout discourses on metabolism. By way of explanation he writes: "All the chemical activities of the organism are included in metabolism and they are the very essence of life. The familiar processes of waste and repair in the body illustrate destructive and constructive metabolism." Science has gone far in the analysis and imitation of these processes, which were long abandoned to the realm of mystery. The progress up to the present time holds forth the hope that a satisfactory explanation of the fundamental processes of metabolism may eventually be reached. What is called selective permeability is no more convincing than metabolism as a criterion of life, for "the selective action of the protoplasm" can be imitated in many respects though not in all.

To some extent the organism is a machine, and the real question is to what extent. Some scientists are convinced that in time a physico-chemical explanation of life will be reached. Professor Osterhout illustrates the progress toward this goal by presenting the results of some significant experiments. Investigators have been able to control the development of life to a remarkable degree, and their goal is to acquire such knowledge of the physico-chemical factors of life that they will be able to create a new species. One wonders how good a job they would make of it.

The steady progress of scientific investigation goes on without greatly disturbing the proverbial man in the street. In the laboratories men are diligently seeking answers to questions which for the most of us do not exist. But the lesson of the last century is that the scientist in his hermit-like solitude may influence civilization more than statesman or prophet. The calmly assumed materialism of Professor Osterhout reveals to us that view of man and the universe toward which science continually points, though science must refer to metaphysics the ineluctable problems which lie outside its province; the problem of values, the problem of man's destiny, the problem of the nature and meaning of the universe, and, indeed, the problem of the validity of that method which science utilizes.

* *

The New Psychology and the Preacher

By H. Crichton Miller. Thomas Seltzer. $2.00.

The title of this book suggests that it might deal with the results of psychological study which a minister could use in his professional contacts. To some extent it does this, but it concerns itself much more with the psychology of religion, a different and a more difficult subject. Its author follows Freud and Jung, though at some little distance, and seeks to join the views of their school with what he calls "dynamic idealism." The match is not conspicuously felicitous.

Dr. Miller appropriately begins with a dissertation on the importance of the unconscious motive, continues by discussing the evolution of religion, and concludes with comments on various of the popular complexes, enlivening his remarks by narrating and interpreting dreams and by referring to the plays of Sir James M. Barrie and the operas of Richard Wagner. Dogma and heresy, authority, fellowship and service, prayer and natural law, and religious symbolism are among the topics he treats.

In the chapter on the evolution of religion Dr. Miller tries to answer the objections of the orthodox theologians and the orthodox psycho-analysts. Finding a progressive principle in Christianity and a progressive impulse in man, he concludes that progress is possible in the moral sphere. As would be expected, he deplores dogma and denounces authority in religion. The recourse to authority he explains on psychological grounds and employs the story of "Peter Pan" to display the danger of "psychological puerility." To "Parsifal" he turns to illustrate his idea of creative redemption. The chapter on religious symbolism draws largely on Jung. A final chapter outlines the limitations of faith healing and very sanely suggests that the minister can be of greatest assistance by helping to bring about adjustment to suffering.

An altogether significant sentence at the end of the chapter on "Fellowship and Service" gives insight into Dr. Miller's approach to the problems with which he concerns himself. "Hence it follows," he writes, "that the true vindication of Christianity does not lie primarily in the objective validity of the Christian's 'faith,' but rather in the power of his spiritual 'phantasy' to produce results." This type of apology for religion seems to us to be worthless, for, as soon as a man ceases to believe in the objective validity of his faith, that faith will be barren of results. Of recent years the pragmatic attitude toward religion has frequently been expounded, but it has always proved the very negation of religion.

From first to last, Dr. Miller's treatment is superficial. His friendliness to religion as he conceives it prevents him from making a ruthlessly impartial study of the kind that has scientific value. His lack of insight and his devotion to shallow labels rob the book of religious worth. In his attempt to be easily intelligible he has become hopelessly muddled. What elements of worth the book can boast may be found in any good hand-book of the new psychology.

* *

The Thirtieth Piece of Silver

By Lillian Hayes. The Macmillan Company.

Based on the story that when Judas threw the thirty pieces of silver at the feet of the Sanhedrin and went out and hanged himself, one piece rolled away, was hidden for a time, and eventually got back into circulation, contaminating with greed and cruelty every human being into whose possession it came, this book is divided into episodes, each in the form of a novelette or short story, telling the adventures of

(*Continued on page* 30)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

FOREIGN MISSIONS CONVENTION

"Let us pray for our Lord's vision of the world-wide mission of His Church, and for the devotion of His children in personal service to the cause of Christ.

"Let us pray that our missionaries may have a continual sense of Christ's presence; that they may be kept in health and safety, and enabled, by living in the spirit of the Master, to make the very places in which they dwell 'houses of God and gates of heaven.' "

These are two of the prayers which were used by the nearly 5,000 delegates who met three times a day in the Washington Auditorium for six days. They represented fifty-eight denominational mission boards and twenty-seven other missionary organizations, but they were all with one accord in one place.

President Coolidge gave the key-note, which was struck again and again, by declaring in his address of welcome that we needed a revival of faith and a renewal of brotherhood, that we must have toleration and brotherhood at home and abroad, and that the most potent factor in bringing in the Kingdom of God is the individual life of righteousness.

We had cause for serious reflection when Mr. Kagawa from Japan, Messrs. Cornelius and Hivale from India and the missionaries from Japan, India, China and Korea told us their countries are questioning the value of the Christian religion as they see how it works in Western civilization. Said Bishop Welch, "All the good feeling engendered by the Disarmament Conference and the help to the earthquake sufferers was destroyed by the Exclusion Act." Professor Cornelius of India claims that Gandhi is interpreting Christianity to the world, that 330 million Indians are preaching the doctrine of the Prince of Peace, non-resistance. They are critically studying Western civilization and want to see a revival in the Occident.

That we are all members one of another was brought out in Margaret Burton's address on "Women and Children in Industry." Because of bobbed hair in America, only 2,000 of the 18,000 women who made hair nets in China have employment to-day. A silk mill in Pennsylvania is supplied with silk from Japan, where women and children five years old and upwards work twelve hours a day, night and day shift, unwinding the silk from the cocoons. She quoted Maude Royden, "No one prospers without helping all to prosper," and said helping industrial conditions here will help the Orient.

Mr. Asa Jennings, secretary of the Y. M. C. A. in Angora, Turkey, spoke in our church Sunday morning, and, because he knows the Turks, he says they can be trusted. They have formed a republic, separated Church and State, opened the university doors to women, and polygamy is now bad form.

In his masterly address, John R. Mott told us that the Christian missionaries are leading in international, interracial and interdenominational enterprises. They are 30,000 ambassadors and interpreters of civilization and facilitate the flooding of the world with good will.

Co-operation as now carried on will release financial forces. The gifts of 1924 for altruistic causes in the United States were two and a half billion dollars. Zoning of the fields appeals to men. A man since Christmas has given $400,000 for a Y. M. C. A. in Jerusalem, another has given a pipe organ, a third will put chimes in the belfry and a Jew has promised $50,000 for the building. Co-operation will help in rethinking, restating, and revising plans, The power of the message will be greater, "That they all may be one, that the world may believe."

We shall need superhuman power, wisdom and love for the tasks before us. Jesus summoned men to their knees in unselfish, sacrificial acts in the upper room and then told them to tarry at Jerusalem until they were endued with the Holy Ghost.

Jennie Lois Ellis.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

RECENT PUBLICATIONS

Of Interest to Every Church School Worker

"Character Building in a Democracy, by Walter S. Athearn. $1.75. A most searching analysis of present conditions and a helpful and prophetic outlook upon the future. It offers for the first time the explanation of certain present-day tendencies in religious education.

"The Curriculum of Religious Education," by George H. Botts. $3.00. The most comprehensive statement which has yet appeared on the present day curricula problems of the church school. It should be in the hands of all progressive leaders in religious education.

"What Ails Our Youth," by George A. Coe. $1.25. A keen analysis of present-day problems of the American youth and his educators, and a forceful statement of long recognized but unheeded defects in the educational programs of state and church.

"Diagnosing the Rural Church School," by C. Luther Frye. $1.50. Both in methods and contents this book is a valuable contribution to the rural church problem. It throws much new light upon the problem of the school in the rural church.

These volumes have been added to the Loan Library and may be borrowed upon application.

* *

HAS YOUR SCHOOL EVER DONE THIS?

In some church schools it is an annual custom to give to each child on the first Sunday in Lent, one or two bulbs. These are taken home, placed in a bowl, and cared for during the following weeks until Easter. Ordinarily this is just about the length of time required for blessoming. Then on Easter Sunday each child brings his bowl, which is placed with others to form part of the decoration for the church school session or the special Easter service. Afterwards they are carried to those of the parish who are shut-in or ill. If the children can go in person to present their gifts it will mean much more than to have them taken away by adults.

It may not be possible to carry out this idea in every department of the school, yet a good beginning might be made by trying it out with the kindergarten and primary children. It would be of special value with these groups, since the Easter story with them centers largely around the thought of nature and the renewal of life in the spring. No better illustration of this can be found than the bulb, bursting through its brown coat, and sending forth leaves and blossoms.

* *

THEY USE THE PROGRAMS

It is gratifying to those who work hard to produce the weekly programs for the superintendents' notebooks to know that they are used almost universally in our own denomination and quite widely outside. We are informed that the subjects and suggestions are followed in the largest Congregational Sunday school in Dorchester, Mass., and the largest Methodist Sunday school in Somerville, Mass.

* *

IN THE NORTHWEST

Good news continues to come from our school at the Church of the Redeemer in Minneapolis. There is a Teacher Training class, Mr. Reamon being in charge and using the Pilgrim-Murray Course. The Beacon lessons, supplemented by the Universalist Catechism, are used in many classes. The Home Department is a live body and so is the Parent-Teacher organization. Dr. Shutter is giving to the adults a course on the Bible which ought to be made available for the entire denomination. The Sunday school offering for the Near East Relief amounted to $177.68.

Our Young People and Others

Conducted by Granville Hicks

STEWARDSHIP

The stewardship work of the Y. P. C. U. now falls within the province of the Devotional Department, and Miss Ruth Owens, superintendent of that department, is taking steps to put new life into the stewardship movement. Her recent letter to all the ministers of the denomination is part of a program which the Executive Board formulated during its mid-year sessions in Akron. She is appealing to the ministers to send her the names of young people who are suited for the work of the church. "We believe," she writes, "that the solution of every local Y. P. C. U., Sunday school, or church problem is to send into that church a red-blooded young man or woman, as pastor or pastor's assistant, who believes with all his soul and mind and strength that the Church has latent within it the greatest powers for good of any institution on the earth except the home, and who is willing to stake his life on that belief."

Miss Owens hopes that pastors will send her names of such young people at once, so that the Devotional Department may keep in touch with them. She believes that young people must be found now and trained for the work of the Church in order to bring into the Church the spirit that will send it ahead with new vigor.

* *

YOUNG PEOPLE'S SUNDAY IN RETROSPECT

On Jan. 25 many pulpits were occupied by young people, who delivered the messages of youth. Earle C. McKinstry, vice-president of the Union, visited Lawrence, Mass., and Miss Alsace Crosbie, associate editor of *Onward*, spoke at West Somerville. At Beverly George Durkee and Elizabeth Parker were the speakers, at New Haven S. B. Humphrey, a student in Yale Divinity School, at Worcester All Souls Madeline Hamblen. Doris Pratt and Frederick Hanson shared the Saugus pulpit, and Oscar King, Jr., and Walter Gabell, Jr., spoke in the Philadelphia church. George Upson Scudder delivered the address at Bath, Maine. Six young people gave brief addresses at Medford Square, and Joliet, Ill., listened to three Unioners. Detroit also had three speakers. At Congress Square, Potland, no young people spoke, but Stanley Manning gave an appropriate address.

Many other activities marked the observance of Young People's Week. The Gardiner Juniors enjoyed an ambitious and varied program. One Union had a special event planned for each evening of the week. Almost all the Unions had social gatherings, and many of them had a special meeting during the week to discuss vocational guidance, acting on the suggestion of the committee in charge. Some Unions planned original and spectacular stunts for the week. In most churches the week was opened by a special sermon by the minister on Jan. 18.

So far as reports show, more Unions observed Young People's Day this year than ever before. In many churches it was a novelty, but in others the day has won its place in the church calendar. Saugus began observing Young People's Day in 1909. Careful planning by Miss Belyea and her committee brought the matter to the attention of ministers and young people alike. The committee's suggestions were accepted in many cases, giving a degree of unity to the observation.

Once more the value of Young People's Day has been demonstrated. Many Unions which observed the day have not yet reported, but already the record shows that in a goodly number of churches young people were heard. Those who spoke profited greatly by the experience, and those who listened profited no less. The young people became articulate and made known their hopes and their ideals. Some of them may have struck straight from the shoulder with not altogether tolerant criticism, and older people may have winced a little and grown perturbed, but, by and large, church-goers on Young People's Sunday must have found new confidence in the future of the Church.

* *

FIELD WORK

As is well known, the field work of the Union has had to suffer this year. Not only has the Union lacked a regular field secretary, but it has also been without any consistent effort to organize volunteer workers. This defect the board meeting has sought to remedy in the most effective way it could devise.

Mr. Earle McKinstry has been appointed to take charge of organizing the country into districts, securing Unioners to do field work, and arranging to cooperate with state and local Unions to the best possible advantage. Mr. Harold Lumsden was appointed as his assistant. A list of possible volunteers was prepared. Mr. Reamon, Mr. Lumsden, Mr. Rice, and Miss Owens agreed to act as a committee to raise at least $500 to pay the expenses of this field work so that it would not come out of the current budget.

This committee is already making appeals to individuals for assistance. If any of the readers of this page can afford to give even a small contribution, they can help in a very important work. The Y. P. C. U. is doing excellent work this year, despite the fact that it has been handicapped. The aid it receives from the denomination is slight, and it is self-supporting to a degree which most organizations of young people would consider impossible. It deserves encouragement in its efforts, and there is a chance now for practical encouragement that will be very effective. Most of this $500 fund will undoubtedly come from the Unioners themselves, but in this particular case assistance from outside the organization would be welcomed. Contributions may be sent to headquarters.

* *

A MOTION OF INTEREST

At the mid-year board meeting the following vote was passed: "On motion of Mr. Lumsden, seconded by Mr. Smith, it was voted that in behalf of the Y. P. C. U., we, as the representatives of the organized young people of the Universalist Church, pledge ourselves to support of and co-operation with the Five Year Campaign of our Church and any other movement or enterprise which has for its purpose, the betterment of humanity and the upbuilding of the Kingdom of God through the Universalist Church."

The Union is prepared to back the denomination in its new undertakings. *Onward* recently carried a story of the New York dinner, and in its current issue Judge Hill states for the young people the purpose of the Five Year Program. The interest of the Unioners is considerable, and they stand ready to give their support when and as the occasion offers.

For the Quiet Hour

There's but one gift that all our dead desire,
One gift that men can give, and that's a dream.
Unless we, too, can burn with that same fire
Of sacrifice: die to the things that seem;
Die to the little hatreds; die to greed;
Die to the old ignoble selves we knew;
Die to the base contempts of sect and creed,
And rise again, like these, with souls as true.
Nay (since these died before their task was finished)
Attempt new heights, bring even their dreams to birth:—
Build us that better world, oh, not diminished
By one true splendor that they planned on earth.
And that's not done by sword, or tongue, or pen,
There's but one way. God make us better men.

Alfred Noyes.

Faith in God carries with it as an inevitable consequence the service of man. Pure religion and undefiled is designed, not only to save good men from contamination, but also to save the world.

Hugh Black.

Among Our Churches

Church News and Interests

PERSONAL

Mrs. Ethel M. Allen and Miss Jennie Lois Ellis attended the Federation of Women's Foreign Mission Boards of North America held in Washington Jan. 27. On the same day they were guests at the Authors' Dinner given by the Central Committee of Mission Study at the Washington Hotel.

Rev. C. Guy Robbins of Lawrence has received a bequest of $1,000 from the estate of a former parishioner in recognition of ministerial services rendered to her and her family when he was pastor at Wakefield, Mass. In her will she expresses a wish that he use the money for a trip to Palestine to fit himself better for his work.

Rev. Stanley Spear of Roxbury has received a purse of $100 from a committee of his parish, headed by Miss Shedd, to use for a trip to Washington for the inauguration of Calvin Coolidge.

Rev. Herbert E. Benton, D. D., attended a meeting of the chairmen of International Relations Committees representing fifteen denominations held in the City Club, Washington, on Feb. 2, and an adjourned meeting Feb. 13 at the Federal Council Headquarters in New York City.

Rev. W. H. Morrison, D. D., has resigned from the pastorate of the church in Nashua, N. H., to take effect on Easter Sunday.

Rev. John Vannevar, D. D., pastor at Swampscott for the past twelve years, has resigned. The resignation will be effective on March first.

In the *Universalist Leader* of Jan. 24 we described Chaplain Geo. R. Longbrake, U. S. A., as one of the Associate Instructors of the Chaplains' School at Fort Leavenworth, Kansas. We should have said that Chaplain Longbrake was one of the graduate members of the tenth session of the Chaplains' School, which closed Dec. 4, 1924.

OUR HEADQUARTERS STAFF

Rev. Roger F. Etz delivered the address at the annual Parish Supper and Get-Together of the Chelesa, Mass., church, Feb. 6, taking as his subject "The Budget System."

Rev. Charles H. Pennoyer preached at the Church of the Messiah, March 1, at Congress Square, Portland, Me., Feb. 8, in the morning and at South Buckston and Westbrook in the evening. He will preach for Dr. Albion at Brunswick, Feb. 15.

Dr. George E. Huntley has not recovered from his recent illness as rapidly as was expected, but is now gaining slowly.

Alabama

Camp Hill.—Rev. George A. Gay, pastor. Mr. Gay's pastorate began in December and already the church is going forward with a constructive program. For many years the Mission Circle has been very active. This year they made over $200 at their annual bazar. With the Y. P. C. U. reorganized the young people have an opportunity for service. At Christmas they gave, under the direction of Mr. Gay, a beautiful pageant of the Nativity, with a reading of "The Other Wise Man." The Sunday school, which has had an average attendance of over seventy members, is improving both in attendance and in efficiency. A new men's class has been formed, this in addition to two adult classes already in existence. Recently a Sunday school council was formed, and a weekly teacher training class has been started. With the support of the Chamber of Commerce Mr. Gay is planning to organize Boy Scouts for the entire community. The Southern Universalist Institute will be held at Camp Hill in June.

Connecticut

New Haven.—Rev. T. A. Fischer, D. D., pastor. In the absence of Dr., Fischer because of ill health the work is being carried on by Rev. Hazel I. Kirk. Our Sunday school offering for Armenia was $167. On Young People's Day the Y. P. C. U. had charge of the entire morning service, the speaker being Mr. Humphrey of the Yale Divinity School. In the evening a special service was held, preceded by a social hour with refreshments, when two speakers from the Y. P. C. U. told what the young people could do for the church, and two from the church told what the church might do for the young people. Seven members of the church attended the Layman's Banquet in New York City and one of them gave $1,000 toward the Big Gifts Fund.

Maine

Bath.—Rev. George Wilson Scudder, pastor. Mr. Scudder was settled as pastor, Nov. 1. The installation service was under the direction of the State Superintendent, assisted by Rev. Milo G. Folsom of Gardiner. A New Year's reception to the pastor and family was given by the Ladies' Aid and Murray Club. The two ladies' organizations co-operated in a successful Christmas sale in December and a chicken-pie supper Feb. 6. Mr. Donnell M. Carr, one of the young men of the church, has been chosen superintendent of the church school, and his predecessor, Miss Evangeline Haynes, has been chosen dean of instruction with special charge of the curriculum. One of the special features of the school is a large class of young men and one of young women. The school has a senior boys basketball team in the city interchurch league that is holding second place in the league. The school is also engaged in a lively contest with Lewiston that will last until after Easter. A Y. P. C. U. of nearly forty members has been organized. On Y. P. C. U. day the young people took entire charge of the church service. Those participating were: Opening sentences, Donnell Carr; responsive chants, Frederick Irish; responsive reading, Dorothy Furber; scripture lessons, Carrie Shaw and Gertrude Maxwell; prayer, W. Cyrus Longley; announcements, Goldie Garford; sermon, George Upson Scudder; offertory service, Edwin Spaulding; ushers, Helen Furber, Elenor Perry, Roland Tibbetts, Lloyd Combs. The officers of the Union were installed at a public service Jan. 25 by Rev. Stanley Manning. The Union, about thirty strong, visited the Brunswick Union Feb. 8, and took charge of the devotional meeting.

Rockland.—Rev. C. A. Knickerbocker, pastor. On Dec. 30 the parishioners of the church tendered a reception to Mr. and Mrs. Knickerbocker. Following a musical program, refreshments were served by the members of the Chapin Class. Eight members of the Y. P. C. U. attended the Pep Banquet in Augusta, Jan. 17. Jan. 25 was observed as Y. P. C. U. day, the young people having charge of the morning service, with an original sermon on "The Keynote to Happiness," by Raymond Perry.

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. A fine new heating plant has been installed in our church, and all bills are paid. Notwithstanding the severe winter congregations and Sunday school have grown steadily, the congregation on Feb. 1 being the largest of the present pastorate.

Pittsfield.—Rev. Frank L. Cann, pastor. A fair held by the Ladies' Society, in the fall netted $500. At the Father and Son banquet 300 were present, and an excellent speaker from Colby College was heard. The membership of the Men's Club is now 183. Entertaining and profitable semi-monthly programs are given. Hospitality parties under the auspices of the Ladies' Society, held in the homes of members and friends, bid fair to net $500 for their treasury. Monthly meetings of officers and teachers of the Sunday school are held for the enjoyment of a light lunch and the discussion of matters pertaining to the school. A weekly church paper has been established.

Massachusetts

Newton.—Since last summer this church has been without a settled minister. The work has not languished, however, nor

have the trustees been inactive. The plant has been completely done over at an expenditure of nearly $12,000. A new organ has been installed, and both auditorium and parish house have been newly decorated. The arrangement of the pews and aisles has been altered. The pulpit platform has been elevated and the choir space has been materially lowered. The edifice is beautiful and attractive. The first service in the renewed auditorium was held on Sunday, Feb. 1. No candidates have been heard, but a special committee consisting of Mr. Arthur Mason, Mr. Cabot, and Mr. Turrell, together with the State Superintendent, is now looking for the proper man. The salary at Newton, like that at Grove Hall and Brookline, has been increased very considerably, and Newton expects to enter upon a new era in its history. During the fall and winter our pulpit has been supplied by Dr. McCollester, Dr. Hall and Professor Auer, from Crane Theological School, by Dr. Bush, Dr. Ayres, the State Superintendent and some others. The opportunity at Newton is one of the biggest before any of our churches of Greater Boston.

Palmer.—Rev W. B. Brigham, pastor. Early on Saturday morning, Dec. 4, the parsonage of St. Paul's Church was visited by a destructive fire. The insurance adjuster placed the blame upon two wires becoming crossed and uninsulated. Mr. and Mrs. Brigham and their little daughter had time only to get to safety with the fewest possible of their belongings. All of Mr. Brigham's books, notes, sermons and library equipment were destroyed. It was with admirable courage that Mr. Brigham took his place Sunday morning in his pulpit garbed in an ordinary business suit. The shock of the experience was so great to Mr. and Mrs. Brigham that they were sent away by their trustees for a two weeks' vacation and rest. The insurance, all too small in amount, was promptly paid; the parsonage is being rapidly restored. In about four to six weeks the parson and his little family will be back in the manse, but without the familiar furniture, books and a thousand little personal treasures which every family gathered through the years. The sympathy of all of our people will be extended to the Brighams at this time.

Springfield, First.—Rev. D. E. Trout, pastor. Congregations and the church school are increasing. The net proceeds from the fair are $1,305. A pledge of $1,200 for the music of the church has been turned over. The Ladies' Society gave $325 towards current expenses, and still has a balance of $200 in the treasury.

Franklin.—Rev. R. K. Marvin, D. D., pastor. The parishioners of Grace Church recently celebrated the twentieth anniversary of the pastorate of the Rev. Reignold Kent Marvin, which began the first Sunday in February, 1906. The date also coincided with the fiftieth birthday of the pastor. At the morning service before a full congregation Dr. Marvin gave a reminiscent sermon, dwelling especially on the rewards of the minister. Communion service followed, and a twilight vesper service filled the church at five o'clock. Monday evening an informal reception was given to the pastor by the parishioners and friends outside the church, and, in spite of storm and icy streets, more than three hundred gathered to greet him. The Boy Scouts were present in a body and presented gifts. The heads of the various parish organizations assisted in receiving: Mr. G. F. S. Singleton, president of the board of trustees; Mrs. Mary Mason, president of the Ladies' Circle; Mrs. Carl B. Emerson, president of the Mission Circle; Miss Olive Thayer, representing the Clara Barton Guild, and Charles F. Frazer, superintendent of the Sunday school. At the close of the reception, Dr. Marvin was handed a purse of $1,500 with the suggestion that he use it for a summer in Europe, and that the parish would look after the pulpit for a long vacation.

Lowell, First.—Rev. Harold W. Haynes, pastor. A largely attended parish meeting was held, following a bountiful supper, on Jan. 12. The treasurer's report shows expenditures the past year of $12,162.62, of which $5,232.83 was for repairs on the church building. The treasurer reported invested funds amounting to $17,139.69. These funds during the year produced $1,154. By vote, $8,500 was appropriated for parish purposes. Mr. Haynes in his "Reminder" says that many people seem to feel about the church as J. M. Barrie said he did about the dictionary, "Even if I do not use it, I like to feel that it is there." On Feb. 8, Mr. Haynes exchanged pulpits with Rev. N. D. Fletcher of Haverhill. In the "Reminder" for Feb. 1, the pastor has a Bible Cross Word Puzzle to interest his church school pupils, old and young.

Lynn.—Rev. F. W. Perkins, D. D., pastor. An annual reception to its minister and his wife has become an established custom in this church. Such a reception was held on Thursday evening, Feb. 5. The vestry was beautifully decorated with palms and potted plants. Several hundred loyal parishioners were present to greet Dr. and Mrs. Perkins. The State Superintendent was in the company. These, however, are the usual features of a Lynn reception. About this occasion there were two things noticeably unusual. The reception this year marked the completion of twenty years of service on the part of Dr. Perkins. In recognition of this the chairman of the official board presented to the pastor a certificate which stated that there was held for him in one of the banks of Lynn, in gold, a sum amounting to a hundred dollars for each of the twenty years of the present pastorate. The matter was accomplished without the slightest hint getting to Dr. Perkins, and it is only completing the story to say that the usually well poised minister of Lynn was for a few moments considerably moved. The finest group of concerts to be held in Lynn this winter, has been arranged jointly by the Pullman Mission, Every Day Club and Men's Club of the church. The first concert was given on Jan. 19 by the Apollo Club of Boston, assisted by Marjorie Moody, soloist. The second program will be given by the members of the church choir on Feb. 16, many people having expressed a desire to hear the choir in a concert program. The third in the series will be given on March 16 by the Vannini Ensemble of Symphony Orchestra Players.

Waltham.—Rev. H. H. Hoyt, pastor. The net proceeds of our church fair are $800. The new heating system has been installed and works to perfection. Nearly $1,000 has been raised in a special canvass to pay for the heating plant. The B. A. C. boys are champions of the Inter-Church Basketball League at the end of the first half year. On Jan. 28, the young people took every part of the morning's service. Miss Mildred Towle presided and read the opening sentences; Donald Hosmer read the Scripture Lesson; Gwendolyn Jewett offered the prayer; Pauline Johnson received the offering and announced the hymns; Thelma Johnson sang a solo; Russell Phillips of Boston University delivered the sermon. Our church school is an honor school, having fulfilled all the requirements of the standards for such position. The Waltham church not only adopts the Five Year Program, it accepts its assessment of $2,100 and has paid over the first installment.

Worcester.—Rev. V. E. Tomlinson, D. D., pastor. We have received from the estate of W. H. Shearman $2,000, half of which is in memory of his wife. In November we announced $1,000 from Mrs. Mary F. Gabeler, the income from which is to render assistance to elderly women of the parish. During Dr. Gunnison's pastorate, Mrs. Mary M. Bancroft established a fund of $5,000 to furnish coal for the needy. The funds of the church now total $50,000, about equally divided between the Charity fund and the Parish Sustaining fund.

Brookline.—Rev. F. A. Moore, pastor. Harold C. Haskell, superintendent of the church school for the past two years, has been obliged to give up the office and Mrs. Leslie M. Ohmart has been chosen in his stead. The Social Circle held a large card party on Jan. 21. The Circle voted to contribute $300 towards repairing the church roof; it also pledged $100 to the 1925 budget. The Bartlett Circle has pledged $200 to the budget for this year. A new social and financial organization has been formed, known as Beacon Church Association. Mr. Moore is president. This Association expects to raise $1,000

during 1925 and to give the same towards current expenses. The Association sponsored a card party on Jan. 7, and a dance on Feb. 7; a concert followed by a dance is scheduled for March, and a dramatic entertainment in April. Mr. Moore remains as pastor for another year at a considerable increase in salary. From present indications, the May session of the State Convention, which was scheduled for the Beacon Church, will be held in some other city.

Pennsylvania

Towanda.—Rev. J. D. Herrick, pastor. During 1924 services were maintained eleven months in the morning and nine months in the evening with splendid attendance. Our pastor has baptized forty-four, received twenty into the church, married thirty-seven couples and officiated at thirty-nine funerals during the year. At Easter time the Misses Storrs presented our church with a beautiful silk flag. We have a new out-of-door bulletin board. Our Sunday school is the largest in many years. The Ladies' Society made over $1,700 last year. The Mission Circle has been holding meetings of unusual interest. The Clara Barton Guild meets regularly. The Murray Brotherhood is prospering. Our annual church meeting was held Jan. 20. Every organization reported a balance on the right side of the ledger. Illustrated lectures are given in the evening, and the church is frequently taxed to capacity. Some pageant work is being done. We have a splendid equipment. We presented our pastor with a Maxwell sedan, fully equipped, and $100 for gasoline. Mr. Herrick begins his twelfth year the first of April.

* *

CHILD LABOR SUNDAY

On the suggestion of the Massachusetts Child Labor Committee, a "Child Labor Sunday" for Massachusetts will be observed in many of the churches of this state on Feb. 22, Washington's Birthday. The observance will take different forms, but it is expected that a large number of ministers will preach on "The Gospel of Childhood" with special reference to child labor conditions in the commonwealth.

The committee, in its announcement regarding Child Labor Sunday, says:

"Now that the citizens of Massachusetts, by their vote on the federal child labor amendment in November, have indicated their preference for dealing with child labor exclusively through state and local action, this seems a suitable time for presenting the matter in its state and local aspects, and claiming the support of all friends of child welfare.

"It is also a suitable time, in view of misconceptions that arose during the recent amendment campaign, to set forth the true spirit and aims of child labor reform—its friendliness to proper children's work, its belief in all the substitutes for child labor, its conviction that the private family home is as truly basic to the solution of the problem as it is to civilization itself, and its insistence that while child-labor and school-attendance laws are necessary, legislation is not everything."

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	15
Lyons, Ohio	6
Providence, R. I., Mediator	2
Total	23

CHRISTENINGS

Rumford, Maine, 1.

* *

BOOK REVIEWS

(Continued from page 25)

people in far parts of the world who became the temporary owners of the thirtieth piece of silver. Ancient Rome, Norman England, the Peru of the Incas, Venice, Holland, and Europe in 1940 are all in turn the scene of some tragedy caused by its malignant influence.

Notices

DAILY SERVICES AT KING'S CHAPEL

Feb. 11-27. To be announced.

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

COLLEGE PRESIDENTS' WEEK AT KING'S CHAPEL

On Tuesday, Wednesday, Thursday and Friday, Feb. 17 to 20, there will be at each service a president of a New England college, who will make the address. There will be, respectively, President Hopkins of Dartmouth, President Cousens of Tufts, President Mary E. Woolley of Mt. Holyoke and President Anderson of Boston University.

* *

DAY OF PRAYER FOR MISSIONS

Feb. 27, the first Friday in Lent, will be observed all over the United States and Canada as a Day of Prayer for world wide missions. A service of worship and intercession under the auspices of the Interdenominational Committee for Home and Foreign Missions for Eastern Massachusetts will be held in the Crypt of St. Paul's Cathedral, Boston, from 10.30 a. m. to 12.30 p. m., on that date. The leader will be Mrs. Mary Ninde Gamewell, author of the current mission study book, "Ming Kwong: City of the Morning Light," also of "New Life Currents in China." Mrs. Gamewell has spent many years in China and is a delightful speaker. Mrs. Theodore S. Lee, formerly of Satara, India, and now on the staff of the Congregational Woman's Board of Missions, will direct the period of intercession.

* *

SABBATH SCHOOL UNION

The February meeting of the Universalist Sabbath School Union will be held on Wednesday, Feb. 18, at the First Church, Cambridge. Directors' meeting 5.45 p. m. Supper 6.30. Evening program 7.30.

The evening program will consist of "An Interpretation of the Easter 1925 Program," from the General Sunday School Association, by the author, Susan M. Andrews. "How I Produce a Pageant," with a practical illustration of "His Spirit Lives," by Stella Marek Cushing.

Soloist, Miss Marion Lowd of Cambridge.

Take a Harvard Square train from Park Street Under. Leave train at Central Square. Church on Inman Street, second street up on right-hand side.

* *

W. U. M. S. OF MASSACHUSETTS

Public Meeting

The Women's Universalist Missionary Society of Massachusetts will hold a Public Meeting in the Universalist church, South Weymouth, Tuesday, Feb. 17.

Morning session at 10.30, Mrs. Edwin R. Sampson, District Vice-President, presiding. "Stimulating the Missionary Spirit," Miss Alice G. Enbom, Office Secretary of the W. N. M. A. "A Hint of the Southern Journey for the Lend a Hand Book Mission," Miss Annie Florence Brown, Executive Secretary of the Lend a Hand Society.

Recess. Luncheon, 35 cents per plate.

Afternoon session at 1.45. Miss Grace F. White, State President, presiding. "Japanese Home Life and Our Work," Mrs. Minnie J. Ayres. "Missions and Motives," Rev. Charles F. Patterson.

Meet at the Information Booth in waiting room at South Station at 8.45 for the 9 a. m. train. We will have a 12-ride ticket. Next train will be at 12.42 p. m. A bus will take one from train to church for 10 cents. Train from Boston to Braintree at 10.35 a. m., and trolley car from there to South Weymouth, 40-minute ride. Return to Boston at 12.59 and 4.59 p. m. Train towards Plymouth at 4.43 p. m.

Nellie C. Wadleigh,
Chairman Public Meeting Committee.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Jan26 Rev.Charles Wendte The UnitSchlor the Ministry

Crackling

Crosswordwocky

'Twas ille, and the isopods
Did ire and timbrel in the re;
All ipse were the ergo quads,
And the rad ohms aut nee.

"Beware the crosswordwock, my son!
The asp, the emu, and the gnu!
Avoid the llama, also shun
The roc and python, too!"

He took his beta blade in hand;
Long time the oslo foe he sought;
Then tsetse he by the nacre tree,
And stood awry in thought.

As thus in theta thought he stood,
The crosswordwock, with pi's aflame,
Came moron through the ulna wood,
And nitid as it came.

Un, du! Om, tu! And through and through
The beta blade went oc and ac!
He left it ed, and, with its sed,
Came ululating back.

"And hast thou slain the crosswordwock?
Come to my arms, myopic boy!
Omega dey, Cal! Ukele-
Le!" Umlaut he in joy.

'Twas ibid, and the elios
Did apse and ovum in the ort;
All ichor were the adis,
And etaoin shrdlu tort.
—*C. B. Gilbert in the New York Herald Tribune.*

* *

"If they are carefully dressed, it is hard to tell an old hen from a chicken." No, that is taken from a cookery book.—*The Humorist (London).*

* *

Chemistry Professor: "What can you tell me about nitrates?"

Student: "Well—er—they're a lot cheaper than day rates."—*Illinois Wesleyan Argus.*

* *

"Darling, will you make me the happiest of men in three letters meaning eternal bliss?"

"My answer is two letters meaning eternal freedom."—*Florida Times-Union.*

* *

If everybody works in Heaven, as Doyle says, we shall insist upon being an efficiency expert.—*Springfield Sun.*

* *

"There is something mysterious about the word psychic."

"Yes, but to me the most mysterious thing about it is the way they spell it."—*Passing Show.*

* *

Three chimpanzees are taking important parts in a new film. After this more people than ever will be justified in thinking that they have a film face.—*The Humorist.*

The Five Year Program

National Laymen's Committee

Following the Chicago, Philadelphia, New York City, Boston, Portland, Bellows Falls, and Augusta meetings of laymen there will be state gatherings held at

HARTFORD, CONNECTICUT
Tuesday, February 17

Meeting at the church at four o'clock for representatives from all parishes in the state, followed by dinner and speaking in the evening

Presiding Officer: J. S. Stevens of Hartford

Speakers: Robert W. Hill, Executive Chairman
John Smith Lowe, General Superintendent

CONCORD, NEW HAMPSHIRE
Thursday, February 19

Late afternoon conference with representatives from all the New Hampshire churches followed by supper and inspirational addresses in the evening

Speakers: Robert W. Hill, Executive Chairman
Albert P. Langtry,
Chairman Speakers' Bureau

Watch this page for announcements concerning other state conferences

* * * * * *

REMEMBER!
National Laymen's Sunday
March 1, 1925

General Topic: The Laymen and the Church